Is Modern Spiritualism Based on Facts or Fancy?

By

JAMES COATES, Ph.D., F.A.S.
Honorary Member of The Psychological Society, London.

Author of
"Self-Reliance," "Seeing the Invisible," "Photographing the Invisible," "Human Magnetism," "The Practical Hypnotist,"
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WITH FOUR PHOTOGRAPHS.

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Dedicated to
My dear Wife in Spirit Life,
Jessie Anderson (or Simpson),
a true womanly woman and gifted Psychic
(who was my companion for thirty-six years),
and to her son,
David Anderson Simpson,
a devoted son and stepson, who
preceded his mother by
ten years to Spirit Life.

PREFACE

As previous works have been well received by the public, I am induced to send out another on *Is Modern Spiritualism Based on Facts or Fancy?*—the title of the leading subject—for its consideration.

Two reasons, among others, have influenced me to write the work: First, the intense desire of the public to obtain information about Modern Spiritualism; second, as an investigator with some forty odd years' actual experience I am able to present some facts, based on actual research.

I do not explain the phenomena, being content to present concrete instances, leaving the readers to form their own conclusion when they have investigated Spiritualism for themselves.

In conclusion, I desire to express my indebtedness to the proprietors of *Light*, London, and *The Two Worlds*, Manchester, for permitting me to use and revise some articles previously written for these journals.

JAMES COATES.

CONTENTS

INTRODUCTION

THE subject of Modern Spiritualism presents endless problems and undoubted facts. A few of the latter are presented out of many hundreds in these pages. The problems are not dealt with as being outwith the scope of a work of this character.

One outstanding fact is that Modern Spiritualism is based on Intelligences (Spirits) in the Invisible, operating on and through the subliminal faculties and the organisms of psychics, usually called Mediums. Without this foundation Modern Spiritualism has no basis. In other words, Modern Spiritualism without Spirits and Mediums has no existence.

I am not excluding the psychic nature or powers of " the man within " each of us. But both the man and his powers have been dealt with in *Seeing the Invisible*, and therefore need not take up space in this.

Among the phenomena peculiar to Modern Spiritualism there is none which has been received with so much derision as Psychic Photography, although that subject has been before the photographic world for fifty-nine years. Except in a few cases—as explained in *Photographing the Invisible*—has the subject been investigated by photographers. That

is not all; for, although the Society for Psychical Research has been in existence since 1882, it has not deemed Psychic Photography worthy of notice. Yes, it has been noticed, but never investigated. Other phases have.

In this work I present "The Standfast Case" as unique, not so much for the evidence presented, but for how the evidence was obtained; for the persistence with which a departed—a Mrs. Harriet Standfast—through different agents or mediums, none of whom were in touch or communication with one another, were influenced by this Intelligence to get into touch with her husband, from whom she was separated by death. Not the least of these efforts was the production of her portraits through a medium photographer in Manchester, who did not know Mr. Standfast, and who was not within several thousand miles from that gentleman, residing at Belize, British Honduras, South America.

In my studies of Psychic Photography this case is—to me—the most interesting. Neither the photographer nor the other two persons influenced knew anything about Mr. Henry Standfast. Nevertheless his departed wife, urged on by a persistent human love, retained by her in the other life, succeeded eventually in getting into touch with her husband.

During a recent visit to London I was the invited guest of the Croydon Camera Club, and on that occasion (7th May, 1919) delivered a lecture on "Psychic Photography." I found there surprising

non-acquaintance with the subject and the most erroneous fancies indulged in. One was that Spiritualists claimed "that Spirits could be photographed." Among the members no Scientific Spirit was manifested by a desire to lay prejudice aside and investigate the subject. This presented to me one of the several reasons which induced me to write this work and present "The Standfast Case" for consideration.

I deal, too, with a similar but different case, not photography, however, although photographic plates and the usual processes of development and printing are adopted, viz., "An Interesting Test Experience and the Light it Throws upon the Sensitiveness and Limitations of Mediumship." The facts are demonstrated by a remarkable *psychograph.* The results obtained were brought about through an Intelligent Psychic Force, postulated by the late Sir W. Crookes, acting chemically in the emulsion of ordinary photographic plates, a psychograph being illustrations or writing produced by spirit or psychic power. The psychic in this case, Dr. D'Aute Hooper, of Birmingham, neither handling, seeing, nor developing the plates affected. If photographers studied this aspect more, they would learn the astonishing lesson that the ordinary processes of Photography with the camera have little to do with the obtaining of psychic photographs or psychographs, as the figures, forms, and writings are deposited on the plate independently of the usual operations. The case has deeper lessons.

I conclude with several interesting psychophone messages in which "the voices" are heard by several persons at the same time. In the last of these I had messages from friends, also from Mrs. James Coates and "Raymond," for his father. The difference between séances held under good conditions and those held in which the promiscuous features is pointed out, all, however, presenting evidence of undoubted meta-psychical powers, concerning which within the brief space permitted I have given many salient facts.

There are many Fancies entertained by the uninformed public, misled by the tirades of dishonest pulpiteers, who, naked and unashamed, denounce Spiritualism, and from erroneous statements and police prosecution cases reported in the daily Press—all of which have less to do with Spiritualism than Pike's Peak with Teneriffe. To remove some of these Fancies I have presented a few Facts which have led me to the definite conclusion that:—Modern Spiritualism is based on Facts, not Fancy.

CHAPTER I

IS MODERN SPIRITUALISM BASED ON FACTS OR FANCY?

The question answered by presenting the evidence in the Standfast case, showing the persistence of the departed in the Invisible to communicate with the living in the visible.

SINCE writing *Photographing the Invisible*[1] I have had many striking cases of the facts of spirit-photography, of the genuineness of the medial gifts of the late Mr. Edward Wyllie, but I do not think it has ever before been my privilege to come across such an array of evidence for the reality of spirit-communion—through three psychics—as that presented in the Standfast case.

In *The Two Worlds* for April 21st, 1911, the first phase of the case was published. It consisted of a long and clearly written letter by Mr. Henry Standfast, of Belize, British Honduras, Central America, of how he obtained clearly identifiable photographs of his late wife and a child through the mediumship of Mr. Edward Wyllie. That account I transferred to my work at the time, although I was then unable to produce the psychic photographs referred to.

[1] *Photographing the Invisible. Practical Studies in Spirit Photography, Spirit Portraiture, and other Rare but Allied Phenomena*, by James Coates, Ph.D., F.A.S. (L. N. Fowler & Co., Ludgate Circus, London, E.C.).

I may say in passing that I have realised that the late Mr. Wyllie put me on the track of the missing negatives, which he, in life, thought he had sent to Mr. Henry Standfast.

In order that readers may understand the case more fully, I will summarise the account given in the English and American editions of *Photographing the Invisible.*

Mr. J. J. Morse says: "Mr. Standfast is well known to me as a thoroughly honourable man, and his plain, straightforward testimony can be accepted without reserve. He has resided in British Honduras for many years, holding a responsible position in the United Fruit Company there."

I fully agree with this estimate, as I have been favourably impressed with his communications. I, however, did not know Mr. Standfast, but I did know Mr. Edward Wyllie, hence my determination to follow the matter up.

Mr. Standfast, an entire stranger to Mr. Wyllie, hearing of his gifts for the first time through the columns of *The Two Worlds*, sent Mr. Morse (the Editor) a package containing a lock of hair and letters—one to Mr. Wyllie and one to his wife, who had passed to the other side two years before, *i.e.*, 1909. In the letter to Mr. Wyllie he gave no information about the age or cause of death of his wife. To his wife, who, like himself, was a Spiritualist on the earth plane, he pleaded for a likeness, and says:

"I received a photo depicting my letter addressed



Fig. 1. Mrs. Standfast as she appeared at or about 35 and at 72 years of age when on earth, the younger face being at a nearer focus than the elder one. The expression is sadder than on Fig. 2.

Face page 11] *(The Standfast case.)*

to my wife attached to a dark screen. Underneath the letter, in the right-hand corner, was a *painfully accurate* portrait of my wife as she was a few days before her death (by cancer, which wasted her body), at seventy-two years of age. Above the letter, in the left-hand corner, is a portrait of her when about thirty-five years of age. . . . The features are exact in all details. Noticeable is the way she had fixed her hair. . . . When I saw this photograph I could not help smiling, and thought I could see the personal effort to please me. The actual and well-known features and the idealised expression are complete."

Mr. Standfast described what he esteemed a test in dress, a peculiar pattern he could identify in the dark. The contrast between these two extras—the woman in her youth and vigour and the old lady invalided and seventy—was so great that I felt it necessary to make inquiries.

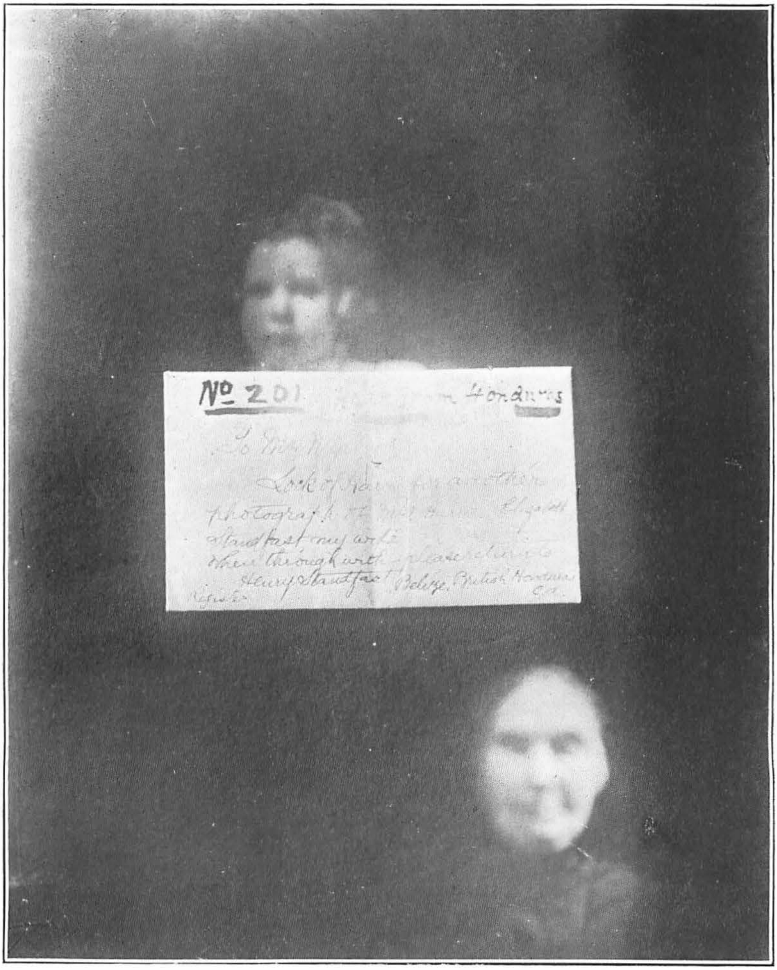
No less remarkable was the second photograph received by Mr. Standfast. He had sent a lock of hair and another letter to his wife, asking for a three-quarter view if possible. In due course he obtained another photo. In this his letter is shown made fast to a dark sheet. At the lower right-hand corner was an extra—a portrait of his wife similar to that given in the previous one, but the focus and the expression of the mouth were different. Above the envelope, to the right, is the portrait of a little child, concerning whom he says, "Left us at an early age."

With reference to this child, he says: "I had written about this time to Miss Florence Morse, asking her if she would kindly get me something from my wife. I enclosed a letter to my wife, part of which was written in shorthand, asking her to give me some news about the child in any way she could find possible. I may say that it causes no strain on the imagination to feel that she (Mrs. Standfast) sent me this portrait in reply."

In the foregoing we have the clear statements of an honest man to that which he sincerely believed to be true. Concerning the portraits obtained, I found out what appeared to be an attempt of the Invisibles to give Mr. Standfast a side view of his late wife. This was not a success. It appears that Mr. Wyllie had made a second exposure of the envelope and lock of hair above referred to, and obtained a psychic extra of an unrecognised female presenting a profile.

Mr. Henry Standfast, who obtained the identifiable portraits of his wife and the presumed portrait of his little girl through the mediumship of Mr. Wyllie, did not live within several thousand miles of the latter. The *nexus* being a lock of hair and a letter, Mr. Wyllie did not know, and could not have known, what these persons were like in life, and no similar photographs of them ever existed. The genuineness of spirit photography and the sterling mediumship of the late Mr. Wyllie could not be more strongly vindicated than by the foregoing additional evidences.

Is there not a lesson in this? Compare the



PSYCHOMETRIC PHOTOGRAPHS.

Fig. 2. Second portrait of Mrs. Standfast and the first of child, Mrs. Standfast's expression being somewhat different than in former photograph obtained.

(The Standfast case.)

foregoing fact of obtaining identifiable photographs, through a medium thousands of miles away, with the fuss, excitement, and "scientific" posing some investigators bring with them to the unfortunate medium. This man in Honduras obtains the psychic pictures of his wife; these investigators get nothing, no evidence, no pictures, for themselves, no evidence for the world.

Which is the best way? Is it better to take what our departed are able to give under those conditions they deem best for ourselves and them, or for us, without their knowledge, to impose our own conditions and get nothing? The answer is plain.

These psychometric photographs are among the most extraordinary marvels of Modern Spiritualism. No subject before the camera, *only a lock of hair from someone at a distance*, that someone a stranger to the operator at the camera, and notwithstanding the extraordinary conditions under which these photographs were taken, identifiable psychic portraits of the departed are obtained.

It would be interesting to produce here the message which Mr. Standfast received from Miss Florence Morse (February 6th, 1910), but to follow up the sequence of these photographs I will postpone it and the evidence for the persistence of the departed to manifest till later on.

I wrote Mr. Standfast for corroborative evidence for the recognition of his wife's psychic picture, also for the prints to illustrate the article for *Photographing the Invisible*, trusting to have the

information in time for printers. From his letter of June 29th, 1911, dated at Belize, I take the following:

"I wrote Mr. Wyllie about the negatives which he said had been sent on to me. They have never shown up anywhere. I hope the spirit-friends will in some way trace them, so that we can spread them abroad for the benefit of others. I did everything in my power necessary for their publicity, and my conscience is satisfied.

"In these countries we are rather scattered, and get signatures as to their recognising the lady. We have lived on this part of the coast about seven years, so that the recognition will apply to the older face as being familiar. We have been married forty years, and have travelled so much that the people who knew her about thirty-five are beyond my ken, even if upon earth. We lived in different parts of the United States, Mexico, and the Central American Republics, and in all those places we had our weekly circle free, as our contribution to the Cause. Many people of different races have received tests and communications satisfactory to them."

Commenting on the few extracts given, it will be seen what these photographs meant to this lonely man and consistent Spiritualist. But there was in these letters an element of enthusiasm, and an undercurrent yearning for comfort, suggesting the possibility of self-deception or of mistaken identity that this earnest, sincere old Spiritualist, *but* lonely man, might have seized upon this particular psychic

photograph from which to derive comfort and support in the spiritualistic philosophy which he had made his own. I sought for further information, so that if there happened to be weakness in his chain of evidence that would be detected. Personally, I accepted his statements as being correct, but there is a larger world, especially among Spiritualists, for whom the fervent belief of any man in the genuineness of physical phenomena is rejected with scorn. I wrote him kindly, as the extracts from his letter suggest; but I could not wait for the reply, and published *Photographing the Invisible* without the particulars I am giving now. In his letter of the 29th September, 1911, he says:

"DEAR SIR,—I received your letter in due course, asking for the names and addresses of persons who recognised the spirit photo I received through Mr. Wyllie, as being the likeness of my wife. I tried to get them as quickly as possible, but I wanted such people as would carry some kind of weight with their statements. In this world, it is not entirely the man but the position which he holds that counts. Then, again, the distances in these countries are not so much reckoned by miles as by the day and ways you can get there. A man may be a few miles away in a forest or 'up the river,' but it's going to be several days before you can see him, if you ever do. There are several here who knew us both intimately, but I give you the following: Mr. A. Carter, cashier, United Fruit Company, Belize, B.H.; Mr. John Biddle, manager, Central American department of the

Emory Mahogany Company; Mr. F. Sharpe, coast purser, United Fruit Company, B.H.; Mr. J. M. Hylton, correspondent, Belize Estate and Produce Co., B.H.

"These gentlemen are all willing to answer any questions about us, and to say they recognise the photo of my wife as being the likeness of her a few weeks before her departure; but as to how it was obtained so many thousand miles away from here is one of the unsolved problems of life to them. There are no Spiritualists here. This is a money-making sphere altogether. I will be very glad to forward any information which it is in my power to give.—Yours very truly,

"HENRY STANDFAST."

In confirmation of the above, the reader who has doubts can write any of these gentlemen. The identification of the elder of the two faces being accepted, I was still curious about the younger one. Mr. Standfast was not aware that I had been successful in tracing the missing negative containing Mrs. Standfast's psychic photographs. Prints from this plate confirmed the Standfast account given on pages 286–290 of the British edition of *Photographing the Invisible*, and pages 281–289 in the American edition. Having received a copy of this work, he says:

"Belize, British Honduras,
"December 8th, 1911.

"DEAR FRIEND,—Your favour of August 23rd and book arrived November 12th. I am very much pleased with it. I like the thorough way

in which you present all the details, leaving not a loophole for escape. I am satisfied the volume will become a reliable book of reference. . . . After reading your book, and seeing how thorough it is in presenting all the evidence *pro* and *con*, I will take the chance of losing my prints, and will send them to you to be copied, in case you might ever find them useful to you. . . .

"I am particularly interested in reading the communication through Mrs. Coates from Mr. Auld's wife—that it is impossible to photograph the *actual spirit*, but only the resemblance, as well as they can make it, of the body they once wore. So many photos show the appearance of portraits in the process of *making*, like a sketch incomplete.

"There is mention of the matter in my letter [see article reproduced from *Photographing the Invisible*, and with which these evidences are headed], because most people do not understand this form of communication any better than they do any other. In the picture of my wife at the early age she has on what they used to call in those days a 'false front'—Fig. 1—it is not her own hair. It has no parting, and she knew it would be a remarkable test to me personally, as I would *know*. She would also know that I wanted it for my own personal satisfaction. The making of it public was quite an after-thought.

"If I had written that my wife had false hair on, people would say, 'Fancy the idea of their wearing false hair in the spirit-world! Absurd!' I understood her object was to give me something absolutely convincing. Possibly you may think I needed a lot of convincing! Well, I notice your line of thought, and the Scotch brain thinks

very deeply and metaphysically. As you say yourself, if you had not had the actual facts, the positive material evidence, you would not have believed in the reality of the spirit-world. The same with me. In these photos we have positive, we have actual facts."

I refrain from quoting more from Mr. Standfast's interesting letter, but note that in it he has given further information not previously in the possession of anyone here, and not in the possession of those who certified to the correctness of the second and older of the two psychic pictures. He also touches upon the weak spot in the claims of those enthusiastic persons who maintain, without a particle of evidence, that spirit-photographs are photographs of spirits. For this he has the concrete case of having two photos of the late Mrs. Standfast, representing *her as she was on earth* during two periods of her existence, say, at about thirty-five and shortly before her transition. Mr. Standfast, as an experienced Spiritualist, has the wit and discernment to realise that none of these portraits of Mrs. Standfast can be photographs of her as she now is in the state of spirit.

STATEMENT BY DR. HOOPER.

As further evidence of this persistence, I am able to show that through other modes than spirit-photography—but in strange confirmation of it—I was able to send the following to Mr. Standfast. I anticipate he has by this time got my communication:

"Glenbeg House, Rothesay, Scotland,
"7th February, 1912.

"Henry Standfast, Esq.,
"Belize, British Honduras,
"Central America.

"DEAR MR. STANDFAST,—I am much obliged for yours just received. The negative No. 51 was despatched with the last letter, 20th December, 1911. It is a remarkable one, and the evidence concerning the original very complete. I do not know in what way we are able to get these identifiable portraits of the departed, as they were once known to us on the earth plane; but I do think we have enough evidence to suggest that 'thought power' is exercised by those who have gone into the invisible, and this thought power, intensified by the great depth of human affection, is a potent factor in the production of the picture. I believe that the sincere devotion you had for one another, still abiding, has had something to do with her presence, as well as power to manifest.

"In connection with this photograph, and your own desires in the matter being satisfied, let me tell you something which reached me from a valued and trustworthy psychic on February 4th, just two days before getting your letter.

[*Extract from Dr. Hooper's Letter.*]

"'Birmingham, February 2nd, 1912.

"'DEAR PROF. COATES,—Many thanks for your enclosures. . . . We had a very remarkable and convincing experience in our séance three Sundays ago. I asked one of the sitters if she knew a person named "Harriet." No one recognised the name. An elderly spirit-lady

then appeared behind Mrs. Harris. I then described her and the house, and said, "She is holding out a letter, and gives her full name—Harriet Standfast." No one recognised either. I thought no more of it till this week, when we had a letter from Central America from a Mr. Standfast, who is a Spiritualist, asking if we could get a message from his departed wife of that name. He had read an article by Mr. Harold Bailey referring to psychographs which Archdeacon Colley had obtained. Mr. Standfast had, according to the date, written his letter on the Friday prior to our Sunday sitting. She appeared three days after he wrote that letter. "Harriet" must have either known he had written it or may have impressed him to write it. This could not be a mere coincidence, collusion being out of the question. We were strangers. If it was a case of telepathy, his desires and thoughts must have been held up for nearly three days. I have been reading the late Frank Podmore, so I wonder that the message did not get frozen in that time, according to that eminent writer's conclusions. . . .

Sincerely yours,

"'T. D'Aute-Hooper.'

"I might add to the foregoing: In all our correspondence, and in the facts relating to the spirit-photograph, never once was the name 'Harriet' given or referred to, so that your good lady, in appearing thus, holding a letter, signified by the symbol she was able to respond to your earnest desires.—With best wishes, believe me to be, yours fraternally,

"Jas. Coates."

I wrote to Dr. Hooper and obtained Mr. Standfast's original letter, and find the above to be correct. Mrs. Harriet Standfast made herself known in Birmingham within three days (by appearance and the symbol of a letter) of the date of the actual letter written by Mr. Standfast to Dr. Hooper.

Owing to the discovery of the missing negative in Manchester, which the late Mr. Edward Wyllie thought that he had sent to Mr. Standfast, I was the only person in this country who knew of the appearances of the late Mrs. Standfast. I sent a print from it to Dr. Hooper, and asked which of the two resembled the "Harriet" seen and described. From his reply, dated February 7th, 1912, I take the following:

"DEAR SIR,—I enclose you the letter which I received from Mr. Standfast, which I read to our members, and asked them if they remembered the name and the person described, etc. They all remembered. I then read your letter, and showed them the photograph which you sent me. They agreed that it was a most marvellous test.

"Regarding the photograph, undoubtedly the lower one is the person I saw, only healthier and more etherealised. I judged her age to be sixty to sixty-five on the 7th. The top one I do not know, but I should judge it to be a sister or a daughter. I sent a full description to Mr. Standfast, but have not a copy, but I dare say he will write to you about it. . . .

"T. D'AUTE-HOOPER."

It is very interesting to note that when Dr. Hooper

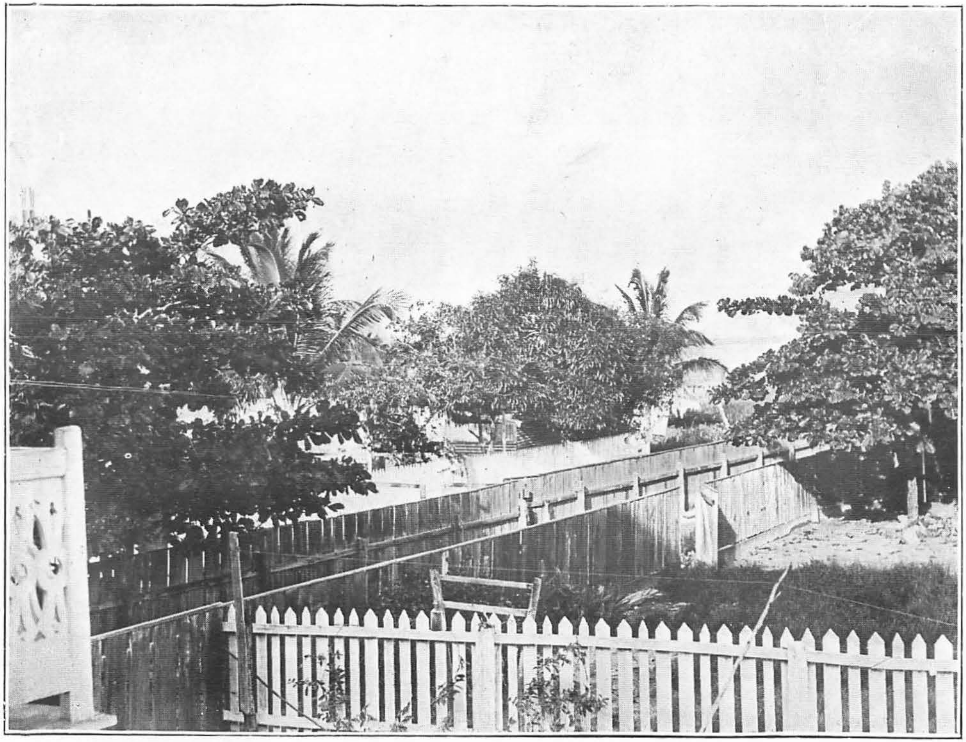
got the photograph and saw the "psychic extra" at the top or left-hand corner, he should imagine this to be the psychic portrait of a sister or a daughter, the fact being that this is the psychic production of Mrs. Standfast as given of herself as she appeared in her earlier days, and given in response to the earnest request of her husband, Mr. Standfast—all matters outside the knowledge of the Birmingham psychic and circle.

The letter enclosed, received from Mr. Standfast by Dr. Hooper, is dated 5th January, 1912, and contains the information that Mrs. Standfast, in her lifetime, was a gifted medium. Then Mr. Standfast says:

"I still labour to spread the higher ideals of our philosophy, but I am *alone*, and am not the least bit of a medium, though I have sat by myself for years. Everybody here is on the plane of 'How many horses has your father got?' I can't sit with them. Of course I know 'we live for ever,' and that she is all right, etc. But all that knowledge doesn't prevent me being lonely and *actually suffering* from the parting. I am ashamed to say so, but it is the truth. . . .

"HENRY STANDFAST."

Cui bono? is often asked. Is there not some consolation in the evidences, not only for the lonely old man in Honduras, away from kith and kin, but also for the reader of these pages, that our departed ones are not dead? They are with us, helping us "to acquit us and be men," and play the game while in the visible.



BACK VIEW OF HOUSE.

Fig. 3. "If I could see a little further I should see the sea. Certainly water."
The water can be seen from the back of house, through the foliage.

At the time when this vision was given to Dr. Hooper, which took place within three days of the penning of the Standfast letter in Honduras, neither Dr. Hooper nor Mr. Standfast were aware I had obtained the missing negative, or that I had, owing to impressions received from the late Mr. Edward Wyllie, traced the second negative of the old lady and the child, confirming not only the correctness of Mr. Standfast's statements in *Photographing the Invisible*, but in a marked manner doing justice to the departed, gifted and, at the same time, unfortunate photo-medium, Mr. Edward Wyllie.

EVIDENCE BY MISS MORSE.

I now give the psychometric evidence presented in the reading of Miss Florence Morse, to which reference has been made, from the original sent to Mr. Standfast:

"February 6th, 1910.

"I see a man about middle height, slightly built, but not thin. He is sitting at a table, which is not large, but bare and plain. [It is a drawing-board I sit by very often.—H.S.] He is in a dejected attitude. I do not see his features. The table is close to a window. Room in semi-darkness—seems like twilight or moonlight. The house stands alone; large trees near it. The air seems warm to me—not only warm, but scented. The hum of the tropics is audible, and the trees rustle. If I could see a little further, I should see the sea—certainly water. (Fig. 3.)

"At the other side of the table I see a woman—a spirit—there is little of the earthly about her.

I judge her as a woman whose last twenty years or so of life were marked by a development of a great degree of spirituality, especially during the last five or six years of life. Her development did not manifest itself in sickly sentimentality, but in endurance, strength of character, and intensity of mental vision. At times she spoke from inspiration, not with a mere flow of words, but philosophic wisdom. She puts her arms round the man's shoulders and seems to be trying to soothe him. Her spirit was very strong, and as the body weakened the spirit strengthened. She was a marked mixture of bodily sickness and spiritual strength.

"I see a woman's hand, small; fingers, fairly long and thin; as she holds out the hand, the thumb seems to be rather longer than usual, indicates a religious nature, with good development of reasoning and will-power. She shows a flower that looks like a white camelia; leaves, glossy dark green. [I used to give her camelias.] I cannot get a message to-night. The only words I catch are: 'Not long, not long.'"

"March 2nd, 1910.

"Holding the ring again, the psychometrist said: 'The ring makes me feel very thirsty. Thirst appears to be the result of inward fever, as if the whole interior of the body was one mass of pain. The pain came in paroxysms which, after passing, left little pain, but weakness and gasping for breath.

"'The face seems that of an elderly lady, rather long and thin, eyes a little sunken, hair turning grey. I like her, she seems so steadfast and true to whatever she had to do. She calls, "Henry,"

and a voice says: "The things we talked of are but little clearer now. Ambitions are not all wasted. He has accomplished more than he knows. He ever gave helpful words. When disasters came he helped people; pulled people out of holes, sometimes literally."

"'I see a picture she wants me to describe. Everything is in quick confusion; the house, a wooden one, has collapsed. I see a man, think it is Mr. S., pushing and pulling with his hands, trying to get at someone who is underneath this stuff, and pulling them out. This is given to show him it is she who is speaking.

"'Her mind recalls all the helpful, kindly, and considerate things he did. She tells me to say, "We are never apart, never apart; we shall never be apart. Give me a little longer to learn how, and then I will make you know."'"

"April 1st, 1910.

"The lady comes again, this time with more force, more brightness of mind and spirit, as though not feeling quite so sad. It suggests recovery from a long period of depression. She says: 'Say I am there with him day and night. In the daytime when he is working, and in the evening I am with him as he walks where we used to walk by the sea, looking for me under the palms. I do not say, "Don't grieve, because more than half his life has gone with me," but I do say, "Try to be calmer, earth life has little more to give. Death is fulfilment."'"

COMMENTS BY MR. STANDFAST.

"The sentences, 'The things we talked of are but little clearer now,' etc., and 'Try to be calmer,

earth life has little more to give,' were answers to problems or subjects my wife and I talked of before her departure, and, though somewhat cryptic to anyone not aware of the reference, were all definite to me.

" Regarding the fallen house, I visited a country place called Manatee. While there I was quietly reading to my wife one afternoon, when there was a terrific crash. I rushed out and found a house used as a kitchen, elevated on posts about ten feet above ground, had collapsed. In it were a cook, two children, an open fireplace on a stand or altar, with fire, hot water, etc., etc. All the horrid possibilities rushed through my mind. Not another person within range. As rapidly as possible I levered, pried, and propped up, and pulled out the victims. Strange to say, the framed roofing had fallen over them in such a way as to protect them, and the hot water had put the fire out. I said to the woman, ' Well, you need never fear any future ills or hells ; you each had three chances of being crushed, boiled, or baked, yet nobody hurt.'

" Of course, Miss Morse knew nothing of this, and I had forgotten it myself. Neither of us have ever seen Miss Morse. She was not born when we were in London.

" HENRY STANDFAST.

" As to my residence, I send you photos, front, side, and rear." (The latter is produced on Fig. 3.)

The foregoing psychometric examination—which is a blend of impressions from the auras of the ring and those received from the departed, through a phase of thought-transference—is another striking

instance of the persistence of the departed in making presence and interest felt by those still left for a little in this life. The personal description of Mr. Standfast is most correct, and I now have photographs which demonstrate the correctness of the surroundings and the statements, "The hum of the tropics is audible, and the trees rustle"; also, "If I could see a little further I should see the sea—certainly water," the third photograph showing a glint of water, as seen through the foliage from the back of the house.

In addition to the remarks of Mr. Standfast already given, and the statements in Mr. Standfast's letters to myself, it is clear that the above reading by Miss Florence Morse is an actual message by the departed.

What conclusion shall we come to after a calm review of the foregoing? Are we dealing in facts, or with a tissue of self-deceptions? Fraud is out of court. Telepathy does not take psychic photographs. Tests are given by the phenomena presented and not by experts, whose methods are valueless and their treatment of psychics a scandal to humanity.

What do we find? The same spirit, but divers modes of manifestation; the same spirit (Mrs. Harriet Standfast), who was the life companion of Mr. Standfast, who departed this life at seventy-two, seeking to help, sustain, and console her devoted husband, lonely, childless, who, at seventy-four, is in a strange country, far from relatives. Except

through his studies, he does not possess medial gifts by which he may possess an awareness of her presence. The same spirit, the same devoted, loving wife, now, as when in the body.

DIVERS MODES OF MANIFESTATION.

1. Identified portraits of the departed, obtained in the manner described through the late Mr. Edward Wyllie in Manchester and in London, several thousand miles from and in total ignorance of either Mr. Standfast, his wife, or family, proved by evidence.

2. By vision through Dr. Hooper, of Birmingham, of the departed, holding letter, as indicating awareness of her husband's desire and intention, proved by foregoing photographs.

3. By psychometric examination by Miss Florence Morse, in Manchester. In the clear and undoubted fact that neither psychics nor Mr. Standfast himself fully realised what they were doing—the information presented by the former being *outwith* normal knowledge.

4. By the discovery of the missing negatives, and to spirit-direction, leading to this summary of the evidence in the Standfast case as being the most thorough and complete given to the world in recent years.

CORROBORATING EVIDENCE FROM BRITISH HONDURAS.

THE STATEMENT OF JAMES M. HYLTON.

"Mr. James Coates,

"Glenbeg House, Rothesay, Scotland.

"Dear Sir,—In reply to your letter of the 16th

April last, addressed to me at Belize, Br. Honduras, relative to a psychic photograph of the late Mrs. Harriet Standfast, I have much pleasure in saying that I recognise the elder of the two faces in the photo, shown me by Mr. Henry Standfast, as that of his late wife as she was about two months before her death—the time I saw her last.

"I knew the late Mrs. Standfast for several years, and believe the photo is that of none other but her.

"You have permission to use this letter as you may think fit.—Yours faithfully,

"JAS. M. HYLTON.

"Quirigua, Guatemala,
"May 29th, 1912."

THE STATEMENT OF HAROLD F. SHARP.

"DEAR SIR,—I beg to say that I recognise the photo of Mrs. H. Standfast, shown to me by Mr. Standfast, as the portrait of that lady a few weeks before her death.—Yours truly,

"HAROLD F. SHARP,
"Coast Purser, United Fruit Co.

"Port of Belize, B.H.,
"June 9th, 1912."

STATEMENT OF CUSTOM HOUSE OFFICER.

"To Whom it May Concern.

"The photograph shown to me by Mr. Henry Standfast of his late wife is, as far as I can remember, a very good photograph of her as she appeared shortly before her death—that is to say, the elder face.—I have the honour to be, sir,

"N. W. MCCORD, H.M. Customs.

"Belize, Brit. Honduras,
"June 10th, 1912."

STATEMENT OF A. CARTER, CASHIER, UNITED FRUIT COMPANY.

" Mr. James Coates,

" Glenbeg House, Rothesay, Scotland.

"Dear Sir,—I beg to say *re* the photograph of the two faces shown me by Mr. Standfast, and purporting to have been taken in England, I recognise in the elder of the two faces the portrait of Mrs. Standfast as I saw her in Belize some weeks before her death.—Yours very truly,

" A. Carter,

"Cashier, United Fruit Co.

" Belize, British Honduras,

" June 10th, 1912."

STATEMENT OF MARGARET SKELTON.

"Dear Sir,—I wish to say that I have known and worked for Mrs. Standfast for eight years, and I recognise her in the photograph shown me by Mr. Standfast, also the hair she has on in front and her dress that is seen with the picture of the child.—Yours respectfully,

" Margaret Skelton.

" Belize, June 13th, 1912."

Taking the whole into account, it will be difficult to resist the clearly unbiased statements of the foregoing, none of whom are Spiritualists.

CHAPTER II

AN INTERESTING TEST EXPERIMENT AND THE LIGHT IT THROWS UPON THE SENSITIVENESS AND LIMITATIONS OF MEDIUMSHIP

WHEN experimenting in psychography through the mediumship of Dr. T. D'Aute Hooper, 159 Gooch Street, Birmingham, in December, 1911, I made an interesting discovery which throws a light on the delicacy and limitations of physical mediumship. Being unable to visit Birmingham, I asked Mr. Harold Bailey, the well-known designer, 125 Westfield Road, King's Heath, to act as my representative, having the fullest confidence in his probity. In accordance with my instructions he consulted the intelligences controlling the medium as to the conditions under which they would be willing to try to impress a message on one or more plates in an original—unopened—packet of plates, if sent in a sealed packet from Rothesay. Their reply being satisfactory, I purchased from Mr. W. Meldrum, M.P.S., Victoria Street, Rothesay, a packet of quarter plates. This packet, having been carefully sealed up by the vendor in the presence of his qualified assistant, was sent to Mr. Bailey on December 1st with two or three small articles belonging to Mrs. Coates to form a *nexus* between the psychic in Birmingham and ourselves.

Mr. Bailey took charge of the packet, and on Sunday evening, December 17th, placed it in the hands of Dr. Hooper while he was entranced, still keeping it, however, in sight, within reach. One of the personalities operating within the subconsciousness of the psychic immediately declared, "There were no virgin plates in the packet." Its contents could not be impressed. The unsympathetic expert would say or think that this was a mere subterfuge to cover defeat which the selection of the sealed packet had made certain, but the conclusion would be unworthy of consideration, being only a hasty generalisation, and inconsistent with a true knowledge of the facts.

At the time he received my packet Mr. Bailey selected one out of a number of packets in his own possession, and, having carefully sealed it up, took it with him (17th December, 1911) and presented it to the medium for impression. For the few seconds during which he held it the medium was observed to experience a severe shock, and the controls declared that a message had been impressed. Mr. Bailey sent two packets to me. On their receipt on December 23rd I took them to Mr. W. Meldrum, who, in presence of his assistant and myself, carefully examined all the seals and signs. When my packet was opened it was clear that the plates had not been disturbed, but when developed and examined it was found that none had been impressed. This was, in a way, a disappointment. On arriving home I found a letter awaiting me, in which was

given the information already mentioned, that the packet contained *no virgin* plates.

On Monday, December 25th, 1911, I called on Mr. Meldrum by appointment to examine Mr. Bailey's packet, and developed its contents.

I said, "Mr. Meldrum, did you notice anything peculiar about the plates which we developed on Saturday?"

"No, I did not," was the reply.

"Did you notice that there were no virgin plates in the packet—that is, plates connected by unbroken film?"

"Oh, yes, I noticed that the plates were separate, if that is what you mean."

I then read the letter which I had received. He was astonished, and, not being a Spiritualist, asked, "How did he know?" I explained the possibility of either the medium's psychic-self faculty of sight (clairvoyance) or intelligence in the Invisible operating through the psychic giving the necessary information. Mr. Meldrum said it was the rule that the majority of plates in these packets were separate, and they were good enough for ordinary photography. But evidently they were not good enough for psychography, as they were cut out of larger but spoiled plates, and too much handled before being packed. Those plates connected with each other by unbroken film, and necessarily less handled, are called virgin plates.

Mr. Meldrum and I carefully examined Mr. Bailey's packet, cutting it open in the centre and removing

the ends, and we were perfectly satisfied that this sealed packet also had never been opened since it left the makers. The twelve plates were removed, carefully developed, and put two by two, back to back, into the tank.

It was noticed that numbers 9 and 10 were virgin plates, and that, except that they were connected by the film, there was nothing to distinguish them from the rest. They were all developed at once by Mr. Meldrum; I was merely the interested witness. After they had been in the fixing bath it was found that two plates were affected. Number 9 had a psychograph message on it, and number 10 was sympathetically affected. Apart, then, from the fact of psychography, it is to be noticed that out of twenty-four plates used in these experiments only two were affected, and those two were the only virgin plates among them.

Valuable as was the evidence supplied by the psychograph itself, I was naturally pleased to get this proof of the play of psychic faculty in "Seeing the Invisible," by which unseen plates in an unopened and sealed packet were correctly described. But more valuable still was the light thrown upon the mysteries and the limitations of mediumship. Ridicule conditions as much as we like, the fact remains that, however willing the medium and his controls may be, we cannot get satisfactory results unless we supply them with suitable conditions (in this case photographic plates). In this experiment we found that the only plates which could be

impressed were the less manipulated ones which lay in the packet face to face with unbroken film. So struck was I with the message and the evidence for the play of psychic faculty, as well as by the hindrances to super-physical action presented by the foreign influences attached to much-handled plates, that I wrote to Dr. Hooper and asked if he had ever obtained psychographs on ordinary plates, and in his letter of January 8th, 1912, he says:

"I am glad the internal evidence was good in this psychograph of the confirmation by another psychic at your end, before the plates came, of your son's communication. I am more than sorry the virgin plates were not in your packet. I cannot recall to mind a single instance where a message was obtained unless on virgin plates. The Ven. Archdeacon Colley frequently brought five or six packets of plates, purchased with his photographic material in Birmingham. When I was in trance state the control selected the packet, and in each case it contained virgin plates with message. Mr. Bailey informed me that directly the control had touched your packet he made a statement which you received."

The foregoing throws an interesting light on mediumship, and, as usual, how-not-to-get-at-the-facts-scientific (?) procedure. It not only shows that when we give the right sympathetic conditions we get the phenomena, presenting their own best evidence, in addition to the tests devised; it shows also the delicate nature of mediumship, how easily manifestations can be frustrated, how

necessary it is that care should be taken to ascertain from the controlling intelligence the conditions most suitable, and that these should be loyally observed. In this way better results are obtained than by ignorantly and egotistically imposing our own conditions, which too often defeat their own objects.

The psychograph to which I referred is as follows:

The Square and Compass.	The Head of E. D. G.	The All-Seeing Eye.

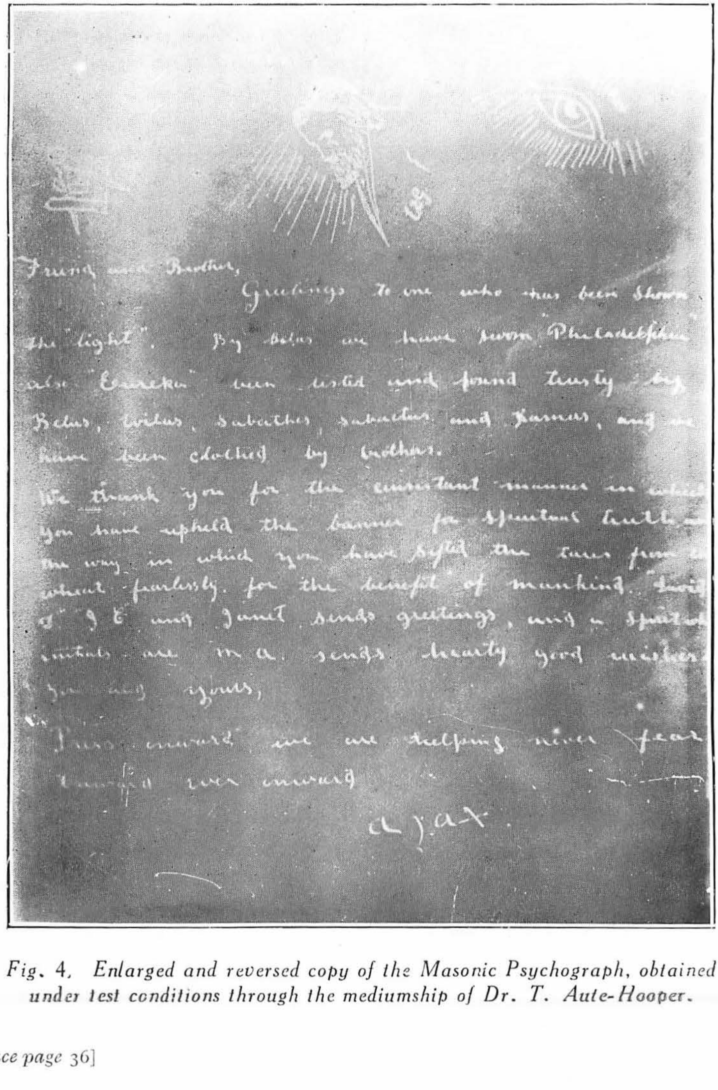
"DEAR FRIEND AND BROTHER,—Greeting to one who has been shown the 'light.' By Belus we have sworn 'Philadelphia'; also 'Eureka' been tested and found trusty by Belus, Evilus, Sabathes, Sabactus, and Ramus, and we have been clothed by brothers.

"We thank you for the consistent manner in which you have upheld the banner for spiritual truth, and the way in which you have sifted the tares from the wheat fearlessly for the benefit of mankind. 'David,' 'D.,' 'J. C.,' and 'Janet' send greetings, and a spirit whose initials are 'M. A.' sends hearty good wishes to you and yours.

"Press onward. We are helping, never fear. Onward, ever onward.

"AJAX."

The first part of the message will be cryptic to most, and, while appreciated by myself, I am not in a position to offer any explanation. As to its appropriateness to myself, I may mention that I was in darkness before I saw the "light," and in a Masonic sense have been, with others,



Friend and Brother,

Greetings to one who has been shown the "light". By Belus we have sworn "Philadelphia" also "Eureka" been tested and found trusty by Belus, [illegible], [illegible], [illegible] and [illegible], and we have been clothed by brothers.

We thank you for the consistent manner in which you have upheld the banner for Spiritual truth and the way in which you have sifted the [illegible] from the wheat fearlessly for the benefit of mankind. [illegible] J. G. E. and Janet sends greetings, and a spirit whose initials are M. A. sends hearty good wishes.

[illegible] yours,

"Pass onward" we are helping never fear [illegible] ever onward

[illegible]

Fig. 4. Enlarged and reversed copy of the Masonic Psychograph, obtained under test conditions through the mediumship of Dr. T. Aute-Hooper.

tested and clothed. Neither those in Birmingham nor friends in Rothesay were aware of the fact.

The message, read literally, indicates a certain devotion and faithfulness on my part to the cause of Spiritualism. I have unhesitatingly advocated the presence, power, and influence of the departed in this life; studiously investigated the mysteries of mediumship and the psychological characteristics of mediums.

I have sometimes found it necessary to defend mediums when I found these most defenceless of defenceless people undefended by those who ought to be the first to stand by them. Without physical mediums there can be no Spiritualism, as no amount of telepathy or play of psychic faculties, much less any theory founded on the exteriorisation of motricity, can furnish a reasonable hypothesis covering the whole ground. But this apart, in this remarkable psychograph we have a physical phenomenon, with undoubted evidence of intelligence behind the human operators on this plane.

Occupying the centre and most important position we have the head and the initials of the late Rev. E. D. Girdlestone, of Sutton Coldfield, whose psychic portrait—obtained in Los Angelos, Cal., U.S.A.—was the subject of discussion in *Light* in September, 1909. The conclusions arrived at were unfavourable to the late Mr. Wyllie; but this was not at all surprising, owing to the inexperience of those interested. The tares are sifted

from the wheat in the English and American editions of *Photographing the Invisible.* In this psychograph we have further evidence of the persistence of "E. D. G." in the Invisible and his continued interest in this world. Whatever other appearances he may have made, this is the second time I have obtained the portrait of Mr. Girdlestone. The procedure in obtaining the two portraits were different, yet there were striking similarities. The first was obtained by a photograph taken by a stranger in Los Angelos, and the second by a psychograph obtained through the mediumship of a gentleman in Birmingham. In connection with both processes there were several features worth noting, but I will mention four.

In the Los Angelos spirit-photograph we have a letter with two locks of hair in place of an actual sitter as subject before the camera. On the plate: (*a*) Mr. Girdlestone's head; (*b*) the initials "E. D. G."; (*c*) the psychic portrait of Mrs. Tweedale, Mrs. Coates's maternal grandmother.

In the Birmingham psychograph a letter, lock of hair, and some other small articles form the *nexus.* On the plate: (*a*) Mr. Girdlestone's head, with emblems; (*b*) the initials "E. D. G."; (*c*) the name of "Janet," Mrs. Tweedale's Christian name.

Neither accident nor coincidence, much less the usual explanations of "experts," will account for the foregoing.

Here we have a physical record, produced by

super-physical modes, and directed by an intelligence other than that of the medium and those interested on this plane. No one in Birmingham knew of Mrs. Tweedale's existence. I myself did not know till quite recently that her Christian name was " Janet." She was either called " G'ma " or Mrs. Tweedale. " David " is my stepson, who passed away in July, 1908. He has frequently—almost daily—made himself known to us since then, and was able before the arrival of the plates to inform us that he had succeeded in getting his name written. " D.," he also told us afterwards, was for " Duncan McD.," a young man in Rothesay who was friendly with our David. " J. C." signifies my father. He was a mason, to whom the emblems and the first paragraph of the letter would be significant. " M. A." is an old friend of Mrs. Coates, whom I also knew, and whose daughter, Mrs. Paterson, of Glenkiln, Giffnock, and her husband, Mr. James S. Paterson, have been frequent visitors here. It was their child's double which came on Mr. A. W. Orr's plate, taken by Mr. Wyllie in Manchester (page 280, *Photographing the Invisible*). At the last sitting with Mr. Charles Bailey in Rothesay, Mrs. Paterson's mother, " M. A.," gave striking evidence of her presence by touching Mrs. Paterson three times—in answer to mental request—with an illuminated materialised hand visible to us all.

As further evidence, internal, of the genuineness of this psychograph, the last paragraph and sentence,

"We are helping, never fear," is of great import to us. I trust, while able, to "press onward, ever onward," regardless of consequences, so that the evidences for the fact of spirit-communion may be placed before Spiritualists and the world.

There are other points which might be dealt with. I think it well to present some confirmatory evidence in support of my statements, and at the same time to render "honour to whom honour is due" by giving the full name and address of "Psychic," through whose mediumship I obtained this psychograph and six others produced in *Photographing the Invisible.*

CERTIFICATES.

CERTIFICATE OF MR. WM. MELDRUM, M.P.S., 43 VICTORIA STREET, ROTHESAY.

"25th December, 1911.

"This is to certify that I supplied Mr. Coates with a packet of ¼-plates sealed and marked in such a way that any tampering with the cover could be detected. This packet was handed me for development, was quite intact, and had no appearance of having been opened. Development proved the plates to be all blanks. At the same time as this packet was handed me Mr. Coates gave me another packet, which he informed me had been under the same influence. This packet was not sealed by me, but was sealed, and had no appearance, so far as I could see, of having been opened. After this lot was

developed it was seen that the ninth plate from the top of box had been acted upon, showing the image of a man with the Masonic emblem on one side of him and an eye on the other; under this was a letter, clear and distinct, which could be easily read from the plate. I have nothing to say as to how this was done, but would like to point out that the ninth and tenth[1] plates of No. 2 were the only two plates of the two dozen developed which had their films attached to one another, and that the plate showing the image, instead of being a negative, as in the ordinary photographic process, was a positive.

"The developing was done in the presence of Mr. Coates, but the whole control of the work was in my hands.

"(Signed) WM. MELDRUM."

CERTIFICATE OF MR. HAROLD BAILEY.

"I, Harold Bailey (125 Westfield Road, King's Heath, Birmingham), having, as requested, taken a packet of ¼-plates—purchased by me at Kodak's, sealed—with me to Dr. Hooper on December 17th, 1911, he having passed into the trance state, holding the packet in my own hands, the sensitive placed his above and below mine for a few seconds, and he declared a message had been given on the virgin plates. The packet was never out of my sight or possession from the time of purchase and sealing till I packed and posted the same to Mr. James Coates, Rothesay, on December 23rd, 1911.

"(Signed) HAROLD BAILEY."

[1] Both plates were affected by fog, which travelled from one to the other.—J. C.

CERTIFICATE OF WITNESSES.

"We, the undersigned, were present on the evening of December 17th, 1911, when Mr. Bailey called, and the packet of plates brought by him was held by Mr. Bailey and Dr. Hooper with our hands under and over theirs. The packet was never out of Mr. Bailey's possession, who took it away with him after the séance.

"(Mrs.) CATHERINE HARRIS, Moseley, Birmingham.
"(Miss) LILLIAN SHARMAN, Soho Hill, Wandsworth.
"(Mrs). S. D'AUTE-HOOPER, Gooch Street, Birmingham.
"(Miss) F. GREY, King's Heath, Birmingham.
"January 7th, 1912."

CRITICAL REMARKS ON FOREGOING EXPERIMENT.

It is to be noted from the evidence, confirmed by letters in my possession, that this packet of plates was never in the possession of the psychic, it being retained in the hands of Mr. Bailey, the medium and the members of the Hooper circle placing their hands over and under those of Dr. Hooper, *but whose hands, owing to the interposition of Mr. Bailey's, never touched the packet.*

In carrying out this test the hands and lower part of arms of Dr. Hooper were semi-paralysed, and became mottled with congested blood; and it was not until tea-time on the Thursday following that he recovered the use of his hands.

Whatever evidence we have for intelligences in Invisible communicating, as in the subject

matter on the impressed plate, we have further evidence that the obtaining of these photographs —and perhaps of all physical phenomena—is a drain upon the nervo-vital and psychic force of the human instrument. I deeply regret all this pain and suffering, more especially as the phenomenon was its own best evidence. Dr. Hooper gave of his time, services, and bodily health, as usual, without fee or reward. It is due both to Dr. Hooper and to the intelligences using and guiding him to acknowledge the valuable services so generously rendered.

The decay of physical mediumship and the so-called exposures of mediums demand further consideration. In the meantime it will suffice to ponder over the facts presented in the foregoing experiments. Two of these facts are: First, the futility and cruelty of so-called tests. They are futile, inasmuch as they are of no practical use. As soon as some investigator is satisfied a dozen more want to repeat them or devise others. They are cruel, as they inflict unnecessary strain on the vital and psychic energies of the medium. Second, if the phenomena do not furnish their own evidences, no amount of testing will. In the foregoing case the internal evidence presented by the psychograph is of greater importance than the testing to which Dr. Hooper so readily submitted.

In the company of John Galloway, Esq. (37 Oval Road, Birmingham), I had a séance with Dr.

D'Aute-Hooper and some friends on Wednesday, 28th May, 1919. The circle was a most harmonious one, the voices very strong and clear, evidential matter of the highest. In this connective my dear wife's presence was clearly manifested. She spoke to me in her quiet way, and, speaking about different members of the family in a very natural and homely way, she also corroborated—I suppose for evidential purposes—other messages which she had given me through other psychics of whom Dr. Hooper had no acquaintance, and concerning whom I had no opportunities to speak, as the circle commenced shortly after my arrival. Mrs. Coates interrupted her conversation, intimating the presence of a dear old relative by marriage and singing of that relative's favourite song "The Holy City." She then continued her message.

I was very much struck with the personality of Dr. Hooper and the evidential value of his gifts. Therefore I am not in the least surprised at the confidence the late Archdeacon Colley and the Rev. Professor G. Henslow, M.A., F.L.S., F.G.S., and others had in Dr. T. D'Aute-Hooper's psychic *bona fides* and remarkable reliability.

CHAPTER III

PSYCHOPHONE MESSAGES

I

UNDER the above title I give a summarised account of two experimental sittings held in Glenbeg House, Rothesay, on August 21st and 22nd, 1913, with the Rev. Susanna Harris (of Washington D.C., U.S.A.). These sittings were reported and published in *Light* (A Journal of Psychical, Occult, and Mystical Research, London) in September, 1913.

The lady and her gifts were an unknown quantity so far as the British public was concerned, and equally so to ourselves. She entered our home a stranger to all present, having arrived in Rothesay a few hours before. It is as well to bear this in mind when reading the account of the incidents reported.

It appears that Mrs. Harris resided in the North of Ireland for some time, and that she had given some trumpet séances in Belfast, and opinions there (I learned from Mr. McCormick, President of the Belfast Spiritualist Association) were very much divided as to the lady's *bona fides* and mediumship.

It had been suggested by Mr. McCormick that Mrs. Harris's mediumship should be tested in Rothesay by experienced investigators. For this purpose five séances in all were held, of which two sittings are now given. The other three, which took place later, were, if anything, more evidential; still, those reported are of sufficient interest owing to the facts.

(*a*) The psychic was a total stranger.

(*b*) That direct voice (psychophone) phenomena were rare.

(*c*) The messages were evidential, and that in some instances the controlling intelligence (Harmony, said to be a daughter of Mrs. Harris) had to force the facts home against the opinion and faulty memory of the sitters.

(*d*) The sittings were test sittings. There are two ways of testing a medium. One is to hamper, harness, bind him (or her), and hinder all possible human comfort and normal action; and the other is *to let the phenomena prove themselves*. While taking every reasonable and thoughtful precaution, we adopted the latter method as the better one. When Mrs. Harris became better known in this country as a medium, she submitted herself to test-sittings. One was carefully carried out by Dr. Abraham Wallace, of Harley Street, London. This I give, by permission, later on. As in the sittings held by W. J. Crawford, D.Sc., of Belfast, and author of *The Reality of Psychic Phenomena* and *Experiments in Psychical Science* with the Belfast Circle (Dr.

Crawford, D.Sc., Belfast University, and Lecturer in Mechanical Engineering in the Technical College), the sitters in the Rothesay Circle were all persons of experience, except two, Messrs. "A. B." and "D. T.," local gentlemen, friends of Mr. W. Jeffrey, of Glasgow, and this was their first experience.

THE FIRST SÉANCE, 21ST AUGUST, 1913, AT 8 P.M.

When all were gathered in the séance room, Mrs. Harris promptly asked who was the newspaper man. I pointed out the gentleman, Mr. Gavin Fleming, of the *Rothesay Express*, and she requested him to sit at her side. Then said, "There are some other friends present whom I have not introduced to you." Mrs. Harris replied, "Never mind. I see they are all good friends, and if you told me their names I should forget them ten minutes afterwards." It is worth noting that during the séance several were addressed by name, a fact which proved interesting and evidential. Mrs. Harris treated us to a short address, intimating that she was a servant of God and the angel-world, and, while she hoped and expected that we should get something, she promised nothing. She added, "I hope you will give me your best thoughts and sympathy." One of the sitters, Mr. McCormick, president of Belfast Association, opened the proceedings with an invocation, which was followed by all joining in the Lord's Prayer. The light having been turned out, Mrs. Harris requested all present to join hands. Mr. Fleming held her left hand and I her right, the former (as he

subsequently informed us) retaining his hold during the whole course of the séance, and I mine till the trumpets commenced whizzing about the room. During singing the medium became entranced, passing under the control of an intelligence called "Harmony," who took charge of the sitting.

A voice, which appeared to be that of a Kaffir, addressed a gentleman not far from me. Then "Harmony," speaking through Mrs. Harris, followed this up with "Mr. Clarke, how is Liverpool?" This was deeply interesting. Mr. James Clarke, of Liverpool, had not been introduced to Mrs. Harris. "You got a mother in spirit-world? I see 'seven' over you. Are there not seven in your family?" Mr. Clarke was not sure and made a count, and said, "Five," meaning brothers and sisters. "No, no," said the spirit, "seven; father and mother too. Are they not members of your family?" This raised a general laugh, while at the same time indicating the correctness of the spirit's knowledge. "You came across the big water?" "Yes." "Must be. See elephants and queer beasts. Africa?" "Yes." "You know so-and-so?" "Yes." "No trumpet mediums there?" "No." The conversation was not long, but the voice was right all the time. Mr. Clarke had obtained some very striking evidence through the psychophone.

My stepson David came, speaking in the direct voice, and called me "father." I did not understand, and said, "Is that you, father?" "No, no," said the guide. "Have you no children in the

spirit-world?" "Not that I am aware of." "Well, this man calls you 'father.'" "Oh, yes. Excuse me for being so stupid, David. Had you said 'Pa Coates' I could have understood. You did not usually call me 'father.'" "Harmony," explaining, "Suppose you play piano, another time organ, you get different tones. Well, this medium a new instrument. You understand?" I understood: with different mediums, different phrasings. David then laughed good-naturedly, saying, "I had you, pa, that time," and delivered his message, with love to his mother, to myself, and family.

Mrs. Stewart, a lady who had not been introduced to the psychic, was addressed by a voice calling her "sister." She did not understand. "Harmony," who appears to be an adept at clearing up difficulties, said, "There are five in your family." "No," said Mrs. Stewart. "That is very strange. I see the number 'five.' Do you follow that?" "No, I cannot," said Mrs. Stewart. "There were only three—father, mother, and I. I had no brothers or sisters." "Wait a bit," said the voice. "Go back a bit and think. Did you not . . . ?" Then came out a wonderful tale of childhood away back in the country; old home deserted; a special room with its wide, old-fashioned inglenooks and large fireplace; the members of the family all in the spirit-world; the family four in number, Mrs. Stewart, as a girl, making the fifth; the old cemetery; the two tombstones; and then the clincher—the old-fashioned brooch which Mrs. Stewart had suddenly

picked up and put on before leaving home for the sitting, and which was now claimed as belonging to the foster-mother, or grandmother, in the bygone day. (A spirit-form, supposed to be the late Marquess of Bute, was seen standing behind Mrs. Stewart during this recital. The late Marquess had not only spoken to us in the presence of another trumpet psychic, but had controlled Mrs. Coates some time prior to this.) The sitters were breathless as with each new revelation the lady quietly said "Yes," or "I recognise that," or "Quite true." The spirit-friend who called her sister knew her home surroundings, past struggles, and present conditions, knew her thoughts, anticipated this meeting, and came here to meet her, etc. Most conclusive testimony. What is it the spirit-people do not know about those they have left behind?

When Mrs. Stewart denied, or did not know, a deep-toned voice interjected, "That's correct," the reference being not to the denial, but to the statement denied. This was an entirely new experience, a sitting in which trance, control, and "direct voice" manifestations were proceeding almost simultaneously. Sometimes there were two or three voices speaking at the same time. This led to a little confusion, but the explanation was that, as the conditions were so good, the spirit-friends were taking full advantage of them. "George Jones," an Irishman with a Welsh name, the owner of the deep voice already referred to, would psychophone to me in tones audible to all

present, "Splendid conditions here," or "Are you taking a note of it?"

Mr. John Auld, a well-known Glasgow engineer, and director of a long-established firm there, was addressed by his mother, by his wife, and, for the first time, by his brother David. The message of the last-mentioned was clear and emphatic. The joy of recognition was manifest in the voice. As if this was not enough, "Harmony," speaking through Mrs. Harris, called attention to the manner of Mr. David Auld's passing out so accurately as to make doubt an impossibility. It would have been a good thing if other members of the family besides Mr. Auld had been present. Mr. Peter Galloway, representative from the directorate of the Glasgow Association of Spiritualists, received a message from a brother. The whole was intermingled with family references which proved the identity clearly.

To get up the vibrations and break up the intensity of expectation "Ye Banks and Braes o' Bonnie Doon" was heartily sung by the sitters, accompanied by one powerful spirit-voice. Miss Arrol, of Eastlands, was addressed by her own mother, whose voice and the incidents referred to were fully recognised. Then came one of those ofttime séance room puzzles. Mrs. Harris's guide "Harmony" asked Miss Arrol, "Have you a son in the spirit-world?" "No." "Well, there is someone here calling you 'mother.' His name is Charley. Do you follow that?" "Yes."

"He came into the spirit-world young?" "Yes, that is right. Charley was my brother, whom I nursed, and he used to call me 'mother.'"

The deep voice, "That's correct." The guide added, "He says he knocked on the things at home to let you know he would be here." "That's correct?" It was quite correct. This spirit passed out at the age of five, and he called his sister "mother." Hence the question "Have you a son in the spirit-world?" It is a strange way the spirit-friends have to get at you, but they do.

Presently we heard a sound as of the approach of a train, becoming louder and louder, then slowing up with an unusual stop. A spirit manifested to Miss Arrol. This was a striking bit of evidence. The lady broke down and wept bitterly. "Mr. Anderson," a Canadian spirit, who gave the train manifestation, explained that when persons suddenly passed out by collision or other train accident he enabled them, when suitable conditions were presented, to manifest to their friends. The train in which this friend travelled had been burned, and he had been burned with it. This explanation came after singing, which had been necessary to harmonise the sitting owing to this lady's grief and sobbing. "Harmony," always ready to sympathise and clear up difficulties, proved of ever-helpful assistance. Had there been no trumpet manifestations a séance with her alone would have been a great success.

Mr. A. B. (a local official), who is new to the subject, but known to the writer, had a psychophone message from his mother, who addressed him by name, and clearly established her identity by reference to an incident in his early life about which she was greatly concerned. "That's correct" again interposed the deep voice of "George Jones." The spirit-mother spoke of an old chest and a certain quilt as items of identity. She also referred, and very clearly, to her own bodily conditions before she passed out. Again came the corroborating "That's correct," the spirit-mother adding, "I do not suffer now." Her life had been full of suffering. The chest and the quilt belonged to one dear to her, lost at sea. She emphasised the happiness she experienced in spirit-life and in seeing her son doing so well, and held out further prospects to him if he wearied not by the way. (This intimation was subsequently fulfilled in a most remarkable and unexpected manner.)

Mr. Auld was addressed by his wife. She made a little effort to attract his attention, and spoke about a picture which she liked and was glad he had. Mr. Auld appeared to think she was referring to her own portraits, and asked, "Which one?" The voice replied, "The oval picture." "Oh!" said Mr. Auld, thinking it strange she should allude to this, when he was thinking of something else. It was a little game of cross-purposes, perhaps intended for some wise end. The picture

was that, in fact, of another person very dear to Mrs. Auld, and had been received recently by Mr. Auld, and she was pleased he had got it. It is little touches like this which give evidential value to these psychophone messages.

Mr. Jeffrey, a well-known Glasgow timber merchant, who had specially come for the purpose of having a talk with a dear friend, found himself talking to one whom he had never thought about. This friend, " Neil," established his identity beyond dispute, speaking of mutual friends.

" Harmony " then said, " There is someone here who has a friend suffering from a deep-running sore." The " Someone " was obtuse. Mrs. Coates called his attention to the message, and he at once understood. Then " Harmony " explained the message of " Dr. Keeley," and prescribed a " remedy worth dollars, and which would heal the trouble from the bones out." This remains to be proved, but there was no doubt of the appositeness of the message, for the sitter's mother-in-law was the afflicted one. To another advice was tendered about deafness, and this was both appropriate and acceptable.

Mr. D. T., a local merchant, to whom the subject was new, was called, and a message was given to him. He did not remember at first, and then understood. No mind-reading here. He certainly got something to think about, and learned that our spirit-friends know a great deal about us.

"Nearer, my God, to Thee" was sung to get up vibrations and relieve the intense concentration. During the singing two voices joined in, one said to be "Joseph," Mrs. Harris's principal guide, and the other "George Jones," the witty Irishman.

A voice called out in the darkness close to Mrs. and Mr. Stevenson, "John! John!" and said, "That is for you, Mr. Stevenson." The query "Well, friend, who are you?" led to an interesting and quite audible conversation. Old grievances were straightened out, and for the first time the speaker, a relative, gave indication of progress away from the hindrances—business and money matters specially—of earth-life. Now there was a trouble of identity. Here were two fathers, both bitterly opposed to Spiritualism, who had several times manifested, as many other spirits had done, at the Rothesay Circle. It was not clear which was which. The voice soon cleared up the matter, the speaker being Mrs. Stevenson's father.

Mr. Fleming, the newspaper man, had a great surprise. "Harmony" described a tall lady standing before him. "She is calling you 'brother.' Do you recognise that?" "Yes." "She says she came to you, and you saw her the other day." "Correct," interposed "George Jones." This, then, was the tall form referred to by Vice-Admiral Moore, in *The Voices*, who appeared to Mr. Fleming at one of the Wriedt séances held here under the

auspices of the Rothesay Circle. Mrs. Harris did not and could not know of this incident. Then came more evidence of spirit knowledge, and, much to the astonishment of the newspaper man, the spirit-sister showed a deep insight into his affairs, and spoke of impending changes in a clear and graphic manner. He was no longer to be surrounded by writing-pads and sheets of paper, but would be going here and there free of charge, with an entire change of duties, in about two weeks' time.

After the séance was over, Mr. Fleming told me the following facts. First, he was not able to take notes, as the medium's hand was closed on his, which proved to him that the medium had nothing to do with the trumpets flying about the room. Second, with regard to this sister, and the story about the changes in his circumstances, no one knew about this. He was leaving town in two weeks to take up a new appointment in another town in connection with tramways. It was all very wonderful and convincing. "George Jones" told him he was sceptical. He would give him something to think about, and he did.

This séance with Mrs. Susanna Harris was most satisfactory and conclusive. The various phenomena brought their own evidence. The séance was a further evidence that the correct treatment of sensitives and the giving of good conditions bring good results.

CHAPTER IV

PSYCHOPHONE MESSAGES

II

Although not bearing on the mediumship of Mrs. Harris, I wish to note that Mr. Peter Reid, artist, Ardbeg, who just looked into the room a minute or so before the séance was held, informed me he saw Mr. W. T. Stead and another spirit, a lady, but who she was he did not know. I did not mention this, preferring to wait to see what connection the subjects of his vision would have with the sitting at 8 p.m. on Friday, August 22nd.

This séance was held under similar conditions to the previous one, except that two of our sitters were unable to attend. There were sixteen present, including the medium, Mrs. Harris. The cabinet was examined by two visitors, and in the presence of all two trumpets had water poured into them. After Mrs. Harris had given an address bearing on the phenomena, "Harmony" came and said that the conditions were good and that we would have a good meeting, which was correct, as not only were the voices better and more numerous

but the trumpets went with so much buzz through the room that their whereabouts could be, in a measure, traced. The flower-vases which were on the mantelpiece, remote from the medium, were moved, and water—I presume from them—was at one period sprinkled on the sitters. At the close of the sêance the trumpets were found disconnected at the feet of the two visitors, whose knowledge of Spiritualism was limited to these two sittings. One of them had received a message from a brother, the other from his mother, in spirit-life. "Harmony" informed Mrs. Coates and myself that a female spirit was bending over me, holding a bright light. I said, "I know"; then, speaking in the darkness, I added, "Are you the friend who enveloped Mrs. Coates in a bright light at our sitting on July 6th?" "Yes," said the voice. "I am delighted to know that you recognise me." "We are so glad that you have managed to speak to us, Mrs. Bright," said Mrs. Coates. There was an ardour and tremor in the perfectly correct English voice which addressed us, and which purported to be the voice of Mrs. Annie Bright, late Editor of *The Harbinger of Light,* Melbourne. Mrs. Bright had controlled Mrs. Coates about three weeks before this, but this was her first voice message. The voice intimated a feeling of happiness, of release from pressing cares, and delight to be free. She had been sad at first when she found she must leave the work on which her heart was set, but when she realised

that she must go she felt that it was for the best. Mrs. Bright advised me not to be downcast, assured me that the good work would be carried on in Melbourne, and asked me to write for her. I doubted my ability, but said that if it came to me to write I would do so. I asked, "Shall I tell Mr. Stanford you have come?" The voice answered, "Tell him not to be downhearted, and remember there is still a hand that guides." I said I would write. Mrs. Coates and Mr. Galloway expressed delight at this manifestation. The spirit indicated her pleasure that Mr. Stead's book[1] would be given to the world shortly, and intimated that I would get further help. To Mrs. Coates she said, "I am glad to meet you; I have long wished to do so"; to myself, "Do not be anxious; what I have promised will take place" (all of which was subsequently fulfilled). The whole circle, with the exception of the two visitors, was deeply interested in this message from Mrs. Bright, as that lady had not only manifested several times previously, but in life was looked upon as one of ourselves. Mrs. Bright was the spirit seen by Mr. Reid.

I think it right to mention that Mrs. Harris could not have known of our intimate connection with Mrs. Bright or of our correspondence, or that her first manifestation since her transition had been by a bright light, or that the two sentences

[1] Psychical phenomena, substantiated by reliable witnesses and recorded in *Has W. T. Stead Returned?* A symposium, edited by the writer, and published by Messrs. L. N. Fowler & Co., London.

above could be so pregnant with meaning to ourselves, except her reference to the work *Has W. T. Stead Returned?* Of less interest were some statements by an Italian, by "Joseph," and a "Professor Calderwood," since the majority of the sitters were keen for personal messages. An error, I know, but always natural.

"Ye Banks and Braes o' Bonnie Doon" was heartily sung, and "Harmony," in her clear voice, and with rapid enunciation, commented on the conditions here and the right treatment of mediums, suggesting that Mr. McCormick, of Belfast, should take notes and reports to his *confrères* of what had taken place in the séance room. She followed this up with a mustard-seed address on the importance of faith and the open mind in investigation. Certainly the ill-treatment of mediums by so-called Spiritualists, too lazy to acquaint themselves with the elementary facts of mediumship, and the crowding of insanitary séance rooms with promiscuous gatherings more or less antagonistic to psycho-physical phenomena, are not the best way to get results.

The next voice to address us announced its owner as Mr. B. B. Hill, of Chicago. After a general greeting Mr. Hill intimated that, with the medium, he had visited this country, having crossed the Atlantic in 1910 to attend, with her, the International Congress in Liverpool. Mr. Hill's address was bright and cheery, and he said that there were better days in store for Spiritualism in America and

all over the world. Mrs. Bright intimated in her message that one of those whom she met in spirit-life was Mr. Hill. She passed out on June 22nd, and Mr. Hill on July 6th, *i.e.*, a few days after.

A strong, manly voice, evidently that of one accustomed to speak, had a very lucid tale to tell about wireless telepathy, and said that the Society for Psychical Research had discovered and established telepathy in the minds of men of science to-day who would have rejected its possibility years ago. The truths accepted by the world to-day were inconceivable but a short time ago. The processes of science were slow, but always those of conquest, advancing steadily from the realm of spirit into the realm of mind and present-day realisation. From this we were treated to an outline of thought-transmission in the spheres, and to further scientific marvels and discoveries on the earth-plane. Once more the voice dealt, and correctly too, with the Crookes Tube, which, the speaker said, he had inspired and foreshadowed. Without attempting to outline further statements given, I may say that the speaker concluded by announcing that he was Michael Faraday, putting down the trumpet with a bang. An American spirit, that of Professor Lockwood, followed. He talked for some time, and I was beginning to feel sorry for "Harmony" and her medium, for they were doing their best in a strange land. The phenomena were *genuine*, but the personalities manifesting were unknown to sitters—sitters who, with

the best intentions, were not all scientifically inclined.

I was earnestly hoping that someone known to one or other of the sitters would manage to find a way in, when a voice shouted, " J. Clegg Wright. How are you, Professor ? " I admitted I was well. " Glad to see you," said the voice with a merry laugh. " You remember the man with the little body and the big head, with hair like the quills of a porcupine ? " " That's a long time ago, Mr. Wright. Do you know I have been saying some complimentary things about you in *Has W. T. Stead Returned?* Only I could not get in that long address by Mr. W. T. Stead given through your mediumship." The voice laughed, and, turning to Mr. Gavin Fleming, journalist, said, " You know what can be accomplished by scissors and paste, ha ! ha ! " He chaffed a little in a merry mood. I said, " Shall I tell Mr. Morse you have been ? " " Yes, yes ; that is why I have come." " And your son over the way (in the States) ? " " Yes, yes, to all old friends and new. Tell them I am healthy and happy, and have seen the light." I promised to do so, meaning to send these reports to the Press. It transpired that Mr. Wright and Professor Lockwood were working with " Joseph," the medium's principal guide, to make her séances in this country successful.

David Auld, in a good clear voice, addressed his brother, Mr. John Auld, and was delighted to have a talk with us—Mrs. Coates, Mr. Auld, and myself.

Here we had a fine piece of evidence, not more genuine than the rest, but personal. After Mr. David Auld had spoken of his mother in spirit-life and his sisters and brother on earth, to whom he sent his love, " Harmony " added a bit more evidence. She said, " That gentleman fell down all alone in his home and died. Isn't that right, Mr. Auld? " " Yes, that is right," we said, so the heart-longing for the personal messages was responded to.

Mrs. Coates's mother addressed her daughter and myself. There was no vagueness in manifestation, but a heart-to-heart talk. She referred to the past, regretted some things which had happened, spoke kindly to me, assured us she was now happy, and was delighted to see Jessie (Mrs. Coates) so well, the voice adding, " My dear child, you had suffered more before you were 25 years old than many a woman and wife at 50." It was all true. I need not detail the interview, which was most evidential.

Not less valuable was the message which Mr. Galloway obtained. He had been thinking of others. This was a shot from the blue. " Harmony " said, " There is an old gentleman here. I do not know yet his name. He says you will know him," and she went on to describe a big dry goods store (Americanese for draper's warehouse). " No, it was not that," and gave a further idea, concluding, " Same as yours," *i.e.*, Mr. Galloway's firm. A new voice: " Do you know Joe? Well, I'm Joe's father, an old friend of Mr. Galloway, principal of

the largest clothing concern in Glasgow, and a Glasgow Town Councillor."

In reply to Mr. Galloway's "Bless my soul, is it you?" he answered many questions, and talked freely of his late business, which was a testimony to his great industry and foresight, which almost collapsed, as "my boys did not do so well." He added, "Yes, I know now. I thought they were wrong." There is no religion like Spiritualism. *It supplies what was lacking, i.e., positive evidence of life after death.* The owner of the voice knew Mrs. Coates well, and spoke to her. It was all very natural—two old friends conversing. However important the talk of Professor Lockwood and the claims of the voice purporting to be that of Michael Faraday, they amount to little beside the evidence presented by an old friend who has been able to establish his identity.

Miss Sinclair's father came and had a talk with her, and "Harmony" told her about a friend who was abroad—all good evidence. Mr. Clarke, of Liverpool, had some information about South African affairs, illustrated by some curious symbols, and others, including the newspaper men, had either advice or friends to talk with them.

A feminine voice came to Mrs. Stevenson. Although someone spoke to her husband and herself the night before, she had not as yet obtained a special message. "Who are you, friend?" asked Mrs. Stevenson. "Margaret Ann. I am your sister, dear, Maggie Ann." "Maggie" proved her

identity, and others followed. A sweet voice addressed us, saying, "White Rose. I am White Rose." "Are you a little girl?" asked Mrs. Galloway. "Yes." "Are you for me?" "No, I'm for papa." Mrs. Coates, knowing whom she sought, said, "Do you see your papa here?" "Yes." Mr. Auld: "You are Frances?" "Yes, papa," said the voice. "Is Lesnith (her brother) with you?" "Brother Lesnith, mother, and all of us are here, and mother is so glad that Uncle David has been able to speak." That was pretty conclusive. Mr. Auld: "Is Ruby with you?" Ruby's voice: "Yes, daddy," laughingly. "I am sorry I could not manage to bring my bagpipes." We knew what this meant. "Well," said Mr. Auld, "if you are Ruby, then John is not far off." "Oh, yes, John is here," with a laugh. "You used always to call me daddy," said Mr. Auld. "Yes, you are my daddy," said the voice. In reply to another question she said, "White Lily is here." Then the latter spoke.

Valuable as the foregoing is, which meant so much to us—the Rothesay Circle—there is more to follow. Mrs. Harris could not know that Mr. Auld's daughter Frances was called "White Rose," or that Mrs. Coates's daughter Agnes was known as "White Lily," much less that "Ruby" was the familiar of the circle, who always addressed Mr. Auld as "daddy." Apart from this, these three good folk all talked at once, and while other voices were also speaking, as "George Jones" said,

it was like a railway-station where friends met and took leave of one another. Mr. McCormick, of Belfast, said this must have been given as evidence of spirit-power. It was most valuable. We had a repetition of the train manifestation for Miss Arrol. The spirit failed from emotion to give his message. "Harmony" said to Miss Arrol, "I see 'J.,' 'W.,' and 'M.' over your head. These are names of relatives." Miss Arrol: "I know 'J.' and 'M.,' but not 'W.'" "What," said "Harmony," "have you forgotten Uncle William?" "Oh, no. Yes, that is right" (Uncle William being the late Sir William Arrol, noted for building the Forth Bridge and for other public contracts). The voice, turning to the newspaper man, spoke of things to come, and of much within his knowledge, but not ours.

A Welshman came to Miss Arrol, but neither she nor we could make anything of what was said. Miss Arrol told us that she was informed that she had Welsh relatives. That was as near as we could get to this.

Not one-fourth of what occurred has been reported, but the sitting had lasted long enough, so I said, "Before we close we have an intimation that someone who had been seen here yesterday, and also before this séance, would speak to-night."

Immediately, out of the darkness, came a somewhat strained voice, saying, "How do you do, Mr. and Mrs. Coates? How do you do, friends?" There were many responses to this, and Mrs. Coates said "I see you, Mr. Stead." Answer: "I know

you do, and I want to thank you before these friends for giving my first public message to the world."[1] To myself: "I want to thank you, dear Coates, for the work you are doing here for Spiritualism. You are my man, my medium. Keep on steadily, and I will give you work to do. God bless you all for what is taking place in this little room. You are doing better than you know. Do not think your work is done. Write, write for me."

The voice was low and strained, yet similar to that formerly heard. The reference to books was appropriate enough, but the future must be left to unfold itself.

Another voice, professing to be that of "Julia," was heard. She said that the séances carried on here gave her and Mr. Stead great satisfaction. Their influence was spreading abroad the truths of Spiritualism, and she would help to guide the circle to greater works still. She left with her blessing to Mrs. Coates and the friends present. Following this was the voice of "Harmony." Although this was a remarkable sitting and the personal evidences excellent, it must be remembered that the Rev. Mrs. Harris, the medium, was a perfect stranger.

In these séances the phenomena not only proved themselves, but the psychic was treated with the courtesy of human thoughtfulness, and therefore not treated as a fraud, prepared to play upon the folly of credulous dupes. For these séances Mrs.

[1] Whether first, second, or third, it was certainly the first trance message which had world-wide publicity.—J. C.

Harris was paid a fair fee for her presence. In my opinion it adds nothing to the value of the evidence to say, " The medium was not paid," and it adds little to the credit of investigators who esteem it meritorious to take up the time and life-energies of others—either for a scientific purpose or for personal enlightenment—without paying a fee for services thus rendered by the psychic whose presence is necessary for the production of the phenomena.

CHAPTER V

PSYCHOPHONE MESSAGES

III

MY dear wife, Mrs. Coates, passed away on the 16th July, 1918, and although I had evidence of her survival and deep interest in her family and mankind subsequently to that date, it was not till Friday, the 11th of April, 1919, I had an opportunity of sitting with Mrs. Susanna Harris again. The séance took place by permission of the "W. T. Stead" Borderland Library and Bureau.

Mrs. Harris remained in this country during the war of 1914–19, and was principally resident in London. She had by this time obtained a wide publicity for her mediumship.

THE SÉANCE IN THE STEAD BUREAU, FRIDAY, APRIL 11TH, AT 7.30 P.M.

There were four gentlemen and six ladies present, including the medium. Mr. H., a friend of mine, dropped in fifteen minutes later. Of the sitters present, three were known to me, as well as the

Rev. Susanna Harris. The intelligences in the Invisible having to contend with the lack of harmony which must exist in all promiscuous circles, there was not that freedom of expression by communicating intelligences which I had been accustomed to at the Rothesay Circle.

Mrs. Harris is a powerful and strongly vitalised woman, with less sensitiveness than most, and so far has been more able to resist the effects of mixed sêances.

Until there are a greater number of Home Circles constituted of persons with more or less of friendly interest in each other, or possessing a certain amount of intelligent knowledge of the subject of Spiritualism, mediums will have a hard time. The phenomena will not rise to the higher evidential values. With these comments, *this séance was a remarkably good one.*

The sitters sat in the form of a circle, and the trumpet, after water had been poured through it, was placed in the centre of the room. A small musical-box was wound up and placed on the lap of the secretary to the Bureau when all were ready. We sat—in the dark—with hands joined. During the singing of the last two verses of the hymn "Lead, Kindly Light," "Harmony," who uses the psychophone now instead of controlling Mrs. Harris, sang clearly the concluding verses of that hymn. "Joseph," who now directs these séances, advised us to release hands. "Harmony" addressed me saying she was pleased to see me, that my "hitchy" was

present, and some others who would be glad to have a talk. "Hitchy" is a backwoods *Americanism,* not particularly attractive, and signifies a married person—in this case my departed wife. "Harmony" then addressed a lady near me who was fond of painting, but who, unfortunately, did not hear very well, and, in addition, was somewhat afraid. She did not readily respond. But the remarks, so far as they went, were correct. Owing to not answering when spoken to, the fine voice, which subsqeuently tried to communicate with her, ceased.

Among the sitters was a Danish gentleman, Mr. F. Stockel (residing at 9 Manor Place, Paddington, W., and who had been to a prior sitting), who was addressed by "Harmony," and informed that "Henry" was there and wanted to speak to him. He knew a "Henry." "Yes. Who could it be?" Presently a voice addressed him in Danish, claiming to be a cousin of Mr. Stockel. At this the latter became deeply impressed. A conversation continued for some time. In fact the conversation was most animated. The psychophone message conveyed the information of "Henry's" deep interest; that he had impressed his cousin (Mr. Stockel) to come there. Private matters were talked over, and as each point was made the sitter became more excited. It was all so extraordinary. This cousin, Henry L., was a missionary. He had travelled a good deal, and during the interview spoke and sang in German. The song appears to have been an old favourite with the departed. Both joined in, taking Mr.

Stockel all his time to control his emotions. The conversation during the sitting was renewed by other identified friends speaking—in clear voices—and finally Mr. Stockel broke down. I had to speak to him rather sharply to pull himself together, and not spoil the conditions for others, many of whom were not as yet addressed.

In reply to a desire for further information, Mr. Stockel, in his letter to me dated the 14th April, 1919, said that Henry L. was a cousin of his whom he knew well in life. He was a missionary, who was born in Rónne, Bornholm, Denmark, in 1872, and died in 1900 in Hamburg; that the departed spoke with the accent of a Bornholmer, and that the voice and expressions were undoubtedly his. His cousin could speak German well. The German patriotic song they used to sing as boys, but later in life he (Mr. Stockel) had forgotten it. Among the others who addressed him was Hans Orson, his brother-in-law, a Danish toll official, born in Hossens, Denmark, in 1882, and who passed over in November, 1918. He was delighted to meet him in this way in London. It was a remarkable test. Among others who spoke freely to Mr. Stockel were Captain Johann S., of the Danish Army, and a brother of the principal speaker, his cousin, Henry L. Although told by the voice of the Captain that he had passed over last December, Mr. Stockel had not heard of that, and made inquiries. "Harmony," who now and then addressed me, when another voice was heard, came close to

me and said quietly, "Professor, do you hear me?" I assured her I did. She then said, "Mrs. Coates is here and will do her best to get through." I thanked her, while the "other voice" was still speaking to someone else. She then asked me if I remembered White Feather. I answered in the affirmative. The Indian then spoke to me, recalling some incidents of our former meetings in Rothesay. White Feather, called "Whity," was one of the controls of Mr. Sloan, of Glasgow, a psychic in private life, with considerable powers, who had, with his good lady, given several séances to the Rothesay Circle. These psychics were well known in Glasgow.

To hasten on, however, shortly after the Indian my dear wife addressed me in her usual quiet and clear voice. When she said, "James dear, I am here," I was much impressed, and expressed gratification that she had managed. She told me that she was always helping me, that I was to be courageous and go steadily on with the work, etc. I asked her if she had given me that dream[1] vision, and was my presence in London with her approval. "Yes, James. Do not be timid; we are helping you, and all will be well." This latter was a favourite expression of my wife when concluding advice to others. It was most appropriate. I had taken up work as a lecturer in my seventy-sixth year, and this was my first visit to London in that capacity. Mrs. Coates went on to say,

[1] See Appendix A.

"I have brought Mrs. Jeffrey with me, and she wishes to send her love to Mr. Jeffrey." Before leaving she had a quiet talk with me about the members of her family, to whom she sent her love. I was not to be anxious about the affairs of one named by her. In speaking I remarked to "Harmony" I was thinking about that, but as it had to do with worldly matters I did not wish to ask my wife to speak about it. "Harmony" made the very sensible remark, "If Mrs. Coates were living with you, would you not talk about it, eh?" "Well, yes, naturally." "Why not now? Do you think that owing to the change your 'hitchy' (wife) has lost her interest?" That Mrs. Coates should express her interest and suggest patience was certainly evidential.

In passing I should like to say that Mrs. Coates was a gifted psychic, who exercised her mediumship in private life in the Rothesay Circle, and it was through her that Mr. W. Jeffrey (of 15 India Street, Charing Cross, Glasgow; also managing director and sole proprietor of Messrs. Brown & Co., timber merchants and saw millers, Glasgow) had the first convincing and evidential messages from his wife and from many relatives. It was also through Mrs. Coates's mediumship that Mr. Jeffrey first learned that his mother had died in America. The first intimation he had of that fact was when his mother appeared in our séance room in Rothesay with his wife, Mrs. Jeffrey. In this relation the brief psychophone message of love from Mrs.

Jeffrey to her husband was quite appropriate. The medium, Mrs. Harris, knew nothing *normally* of the relationship. Since the passing on of Mrs. Coates I have had many evidential messages from her through other psychics in public and private life, but this was the first I had by psychophone in London.

"Harmony," who knew me well from the Rothesay experimental sittings, and who is a veritable chatterbox, whose chatter, however, is quite to the point, said, referring to a lecture given by me in the London Spiritual Mission Church on the previous Sunday, that she wanted to give me a little advice. Would I take it? Of course. "Well, then, put a little more go into your addresses." I promised that; but, as a matter of fact, I have not a great deal to do with my lectures unless I am more than usually self-conscious; then I am slow enough. I suppose "Harmony" wanted to raise a laugh at my expense and relieve tension, which frequently occurs in these sittings.

The late Mr. Stead, addressing me, expressed pleasure at seeing me there, and wished me great success in the work I was engaged in. He also advised me that "Julia" and he had met my wife after the change. He addressed a few words to those present, and was evidently pleased with the work carried on by the Bureau, and suggested united efforts. Subsequent events have demonstrated that there were difficulties to be overcome.

Vice-Admiral W. Osborne Moore, who recognised

me, spoke very emphatically as to psychic investigation being the greatest work that man could engage in. He had sought out the facts in his time. He also said that "Iola" was there. I said I had made some stupid mistakes about her. He understood, and intimated the presence of my wife and that he had met her. Neither the visitors present nor the medium, Mrs. Harris, had any normal means of knowing the friendship which existed between the Admiral, Mrs. Coates, and myself, or of his visits to Glenbeg House and the Rothesay Circle. What he said was very evidential to me, but did not mean much to many present, some of whom were not even familiar with his name.

"Harmony" spoke to my friend, Mr. H., who had arrived late, telling him of some friends present. He did not quite understand at first, and realised that one of those spoken of was a relative of Mrs. H. This was a case in which the sitter did not know, and could not at the time understand, who was referred to. Naturally so; he had lost a son in the war, and his mind was set on him. He was more anxious to hear from him than others whose existence he had either forgotten or did not know. The person, when he got identified, spoke in a very low voice, and this was somewhat difficult to catch. The name given and the facts necessary were attained.

Mr. H. asked about his son Arnold. "Is he here?" "Harmony" replied in the affirmative.

After a little while another voice, speaking in a low tone, announced his (the son's) presence. The conversation was a difficult one, the voice being low. Arnold spoke of his mother and sisters, of his uniform, of the things which were sent home, and of his watch, which were not received, and certain other instances recognised as being correct. Mr. H. and I had a talk afterwards on our way to the 'bus-stand in Piccadilly Circus. He was pleased at obtaining the evidence which he received.

"John King," who has been a familiar in many circles on the Continent, in the States, and in London, especially in the Hush sittings, burst in with his stentorian voice, "John King. God bless you!" There was nothing else. Not what Sir Oliver Lodge would call "evidential," but which doubtless served a good purpose. I have had quiet talks with "John King."

There was a Scandinavian lady present, who, in addition to not being acquainted with Americanised English and being slightly deaf, was unable to understand the voices which spoke to her, "Harmony" among the rest. Even Mrs. Harris tried to get this lady to understand that there was someone saying "Brother" to her. Although warned to speak and keep on speaking to the unknown, to help the visible one to gain power in speaking before asking questions, the latter wanted the name of the speaker, with the result that the trumpet suddenly fell to the floor. "Harmony" informed her that this brother wished to

remind her of an accident which occurred many years ago, I suppose for evidential purposes. At last the lady did recognise that an accident did occur, but she was a long time in getting at it. The bulk of the time of the sitting was taken up by Mr. Stockel's relatives and some person not recognised by him, and the attempt of "Harmony" and the supposed brother-in-law who wished to communicate with this Scandinavian lady. However, from two causes, partial deafness and fear, she was little qualified for sitting in the dark or for evidential voice phenomena.

A Welsh gentleman was spoken to. He seemed difficult to get at. Many attempts were made. Something in Welsh was said to him, and the name of a paper mentioned to him which he did not recollect, but which seemed to be that of a Welsh paper published in America. However, nothing was obtained by him, he subsequently informed me, of any value. I believe the gentleman was sincere enough and anxious to get at the facts, but I think his undoubted prejudice against the psychic did not help him. He erroneously concluded that as he had not obtained evidence, others had not. He called the séance "a complete fiasco."

Abrupt questions asked by sitters at these sittings always bring communications to a stop by the trumpet striking the floor. It is not that questions should not be asked, but it is inadvisable to do so before the intelligences in the Invisible have gained power to speak with a degree of freedom.

The medium advised those present, when a sitter was touched by the trumpet or addressed, that person should say, "Thank you," or "I am pleased to hear you. Can you manage to speak a little louder?" answering always in a friendly way, and thus help the "voice" to become stronger. Then the owner of the voice will soon volunteer information, establishing identity. Often through ignorance or inattention these conditions are broken.

A lady sitting two or three seats from me was addressed by "Harmony," who said that someone, a foreigner, wished to speak to her. "Harmony" asked about her nationality. The visitor replied, "Can't you say where I came from?" Immediately this brought the trumpet down, and nothing occurred till the medium, Mrs. Harris, put certain pointed questions, evidently inspired by those behind. They thought she knew who intended to speak to her. Then a voice, in Norse, somewhat low, addressed the lady, and was recognised.

"Raymond," the son of Sir Oliver and Lady Lodge, whose life-history has been put before the world by his father, after announcing his name, addressed me by mine. He requested me to tell his father "That photograph of mine taken at Crewe is genuine." "Raymond" was particularly anxious that I should do so, "as my father is very sceptical about it." I promised I would deliver his message.

Whether "Raymond" was aware that in his lifetime I had a long correspondence with his father, Sir Oliver, in 1909, concerning psychic photography or not, it is interesting to note that, of all the sitters there, he should call me on the psychophone to deliver this message. Apart from the voice and other phenomena occurring, I consider this incident, if not evidential, a remarkable contribution.

PHYSICAL MOVEMENTS WITH MEANINGS.

As to the musical-box playing and floating round the room, as well as the trumpet actually touching accurately the sitters in the dark—certain psychophysical manifestation common to these sittings—I need not take up space to describe, however valuable as evidence of Intellectual Psychic Force. These things did occur, and that with an object, as when a hand touched mine before my wife spoke to me. Sometimes two voices spoke at the same time. For instance, when a voice, purporting to be Miss Sander's mother, was addressing her, "Harmony" was speaking to a lady not far from me about clairvoyance and healing mediumship.

David Duguid, the once well-known Glasgow trance-painting medium, with whom I sat forty odd years ago, who has given sittings in Glenbeg House, Rothesay, on more than one occasion, spoke to me, whom he at once recognised. It

is not of much moment what he said so far as the readers of these pages are concerned, but it was significant that not only did he speak in "braid Scots," but that he should be followed by another old friend of mine (also a friend and protector of the same David Duguid), Mr. James Robertson, a Glasgow merchant, well known at home and abroad for his staunch advocacy of Spiritualism. Mr. Robertson spoke to me with affection of his continued interest in the Movement, and of Galloway and Thomson, adding that he had met Mrs. Coates, etc. All this was most convincing and appropriate. Messrs. Galloway and Thomson, Glasgow merchants, having their own specialities, and being persons of reputable standing, were, and are now, staunch Spiritualists. In Mr. James Robertson's lifetime they were thorough friends and heartiest co-workers in promulgating the facts concerning Spiritualism —true men, not afraid of losing their business on account of their adherence to Spiritualism.

The next to speak, and somewhat quietly, was Mr. J. J. Morse, late Editor of *The Two Worlds*, who was possibly the most cultured, refined, and at the same time the greatest medium and trance speaker in Great Britain for the past fifty years. No one knew or loved him better than the late Mr. James Robertson. Hence, when Mr. Morse spoke to us as one of the company of Invisibles, that was to my mind evidential. In addition to greeting me and speaking of the Movement, of meeting his devoted wife, and of hopes for

Spiritualism in the future, there was not much to report in detail. But it was significant that Duguid, Robertson, and Morse should come together, especially to myself and those who knew them intimately.

Sir William Crookes (whose funeral took place that week) announced his presence in a few brief words, dwelling upon the importance of patient research and the value of Spiritualism to the world. Many notable persons were announced to be present by "Harmony." Lacking evidence, that is dismissed by me.

Before the séance closed there was for a few minutes or so a distinctly strong perfume of roses of an exotic nature, which ceased to be experienced as suddenly as it came.

Mrs. Harris endeavoured from time to time to rectify mistakes and adjust conceptions as to what the "voices" said. She generally put the matters right. Otherwise she did not speak when the "voices" were heard. "George Jones" and "Joseph" were also in evidence, as in the former sittings which I attended.

THE "W. T. STEAD" BORDERLAND LIBRARY AND BUREAU.

"To Professor James Coates.

"Dear Sir,—During the past year the Rev. Susanna Harris has given a great number of trumpet séances for the direct voice in connection with the 'W. T. Stead' Bureau. I have been present at

each séance, and can testify to the remarkable phenomena that have taken place at each séance.

" At the séance held on Friday, April 11th, 1919, there were a smaller number of sitters than usual—eleven, including the medium. Several languages were spoken, including Danish and German, conversations being held between a Danish gentleman and his spirit-friends, the spirit-friends speaking in loud tones.

" Many prominent people were present from the other side, including Sir William Crookes, who has only just passed over.

" My mother came and touched me several times, and spoke to me by name while a conversation was being carried on in another part of the circle.

" (Signed) L. SANDER, Secretary."

NOTE.—The gist of Mr. F. Stockel's testimony is given in the report, and that of Mr. H., while testifying to the value of the evidence, is not given, as I have to withhold the correct name and address.—J. C.

CHAPTER VI

A SUMMARY OF OTHER SITTINGS

On three other occasions subsequently I had opportunities of sitting with this medium, the last being held in Baker Street on the 6th July, 1919, under the auspices of "The Psychological Society, London," a society composed, in the main, of men of science and interested in careful research in their different departments. The séance thus held was one of the most interesting of the London sittings I had attended. Mrs. Coates spoke to me very clearly, and so was heard by all present; also, while the others were singing, "Harmony" spoke to me about certain private matters concerning Mrs. Coates which it was undesirable for others to hear.

Three "voices," each full of evidential matter, were speaking at the same time to friends, and on one occasion while the medium was speaking too. These facts were noted at the time by Dr. Abraham Wallace; Captain Spencer, of Newburn-on-Sea; Fred Barlow, Esq., of Birmingham; Colonel Johnston; Gambier Bolton, Esq.; Miss Scatcherd, London; and myself.

To the scientifically minded facts are more important than the fancies and conjectures of the uninformed and prejudiced. Facts are more important than the opinions of persons—Spiritualists or not—who have attended one or two sittings with a psychic, to say nothing of being possessed of a distinct animus against him or her, as the case may be. Neither the uninformed nor the latter are at all in a position to speak with judgment either for or against the value or the nature of the phenomena witnessed.

All mediums are variable quantities, and because of their remarkable sensitiveness to Borderland impressions they are not always able, on account of their impressionability, to distinguish between "other-world" and their own impressions. They are doubly liable to be misunderstood and charged with fraud, especially by those not in a position to judge. Hence we have conjectures foisted on the public for facts.

Because of Mrs. Harris's inherent idiosyncrasies, impulses—brusque at one moment, generosity itself at another—she is, of most women, a difficult person to understand. However, from a scientific point that does not come in. The facts recorded as taking place under carefully organised conditions, as in Rothesay, where the promiscuous features did not obtain, and those of the usual sittings held in London and elsewhere, where, as things are, the element of mixed circles are unavoidable, are worthy of most thoughtful attention.

SÉANCE WITH THE REV. SUSANNA HARRIS UNDER TEST CONDITIONS.[1]

Owing to the genuineness of the mediumship of Mrs. Susanna Harris having been called in question, and malicious statements having been circulated by unscrupulous persons that the voices heard at her séances were produced either by her holding the trumpet to her mouth and imitating different voices, or that the effects were produced by means of ventriloquism, it was arranged at a small preliminary meeting with the spirit-friends who employ her as their instrument to hold a séance under strict test conditions in a private house, with a representative circle, so as at once to disprove such mischievous stories and counteract, if possible, their prejudicial effects.

It was resolved that her hands should be tied, and that she should take a mouthful of coloured water, retaining it during the whole period while the voices were being produced.

On the afternoon of January 18th such a séance was held, attended by eleven people, who sat round the medium in a circle, two trumpets being placed near her. Her hands were securely tied, and just before the light was extinguished she took a mouthful of coloured water, which she retained for the duration of the séance.

The electric light having been turned off, a hymn was sung, and almost immediately the little control

[1] Reprinted from *Light* of February 2nd, 1918.

"Harmony" was heard joining in the singing. She then spoke very clearly and with a certain gleefulness in her voice, going round the circle and addressing each individual by name. A strong male voice was heard from high overhead joining in the hymn and speaking to the circle. There were other voices purporting to be those of Mr. E. Dawson Rogers and Mr. E. W. Wallis, both former editors of *Light*, who spoke sufficiently clearly for all to hear their remarks made to Mr. Dawson Rogers, the representative of *Light* sitting in the circle, and to other individual members.

During the time that the voices were heard Mrs. Harris was noticed to be breathing heavily through her nose. She was apparently in a trance condition. "John King's" powerful voice was also heard, and immediately afterwards a great disturbance occurred outside the circle in the direction of the sideboard as if articles were being upset, terminating with a crash of breaking glass. During the course of the sitting all the members of the circle were touched either by hands, or a trumpet, or a musical-box while playing. A signal of three knocks on the floor, previously arranged by the controls to terminate the sitting, was now heard, and when the light was restored Mrs. Harris ejected the coloured water from her mouth into a small, clean wineglass, which was about three-quarters full. The fluid was observed to have very perceptibly changed in colour (*vide* note by Dr. Wallace subjoined). Her hands were then untied.

A heavy musical-box, weighing about eight pounds, which had been brought from a table outside the circle, was found on the knees of Mr. Percy E. Beard, a smaller one on the lap of Miss Stead, a third having been given to Lady Muir MacKenzie. Mrs. Harris's heavy velvet coat had been taken off without the fastenings on her wrists having apparently been removed, as the knots were found to be in the same condition as when secured. The coat had been placed on the shoulders of the Rev. C. H. St. John Mildmay, and a flower had been given to Dr. Wallace, presumably taken from a bunch of the same kind on the sideboard. Several vases were upset on the top of the sideboard, and a finger-bowl was thrown to the floor and smashed. A peculiar incident connected with the bowl was that Mrs. Harris, before the séance began, had objected to its being used for her to eject the coloured water into. Thus terminated a most remarkable séance lasting about twenty-five minutes.

It should be mentioned that before the light was extinguished the sitters took hands, not relinquishing hold until the light was turned on again. The three musical-boxes were carried round and round the circle by invisible means, two at least playing together from time to time.

CERTIFICATE BY SITTERS.

"We were present at the test séance held to-day with Mrs. Susanna Harris, and hereby

testify to the correctness of the above concise report.

"(Signed) N. COWLEY.
"ALICE M. DRAKOULES.
"T. MUIR MACKENZIE.
"CLARISSA MILES.
"K. MITFORD.
"FELICIA R. SCATCHERD.
"ESTELLE W. STEAD.
"PERCY E. BEARD.
"C. H. ST. JOHN MILDMAY.
"DAWSON ROGERS.
"A. WALLACE.

"London,
"January 18th, 1918."

NOTE BY DR. WALLACE.

"The chemical used when in solution becomes markedly decolourised if kept for a certain time in contact with the mucous membrane of the mouth, and was so altered when expelled by Mrs. Harris, showing that the solution had been retained during the whole of the séance.

"To make a control experiment, some time after the séance had begun I took a mouthful of the same solution and retained it for nearly half the time. The decolouration, though quite apparent, was not so marked as the fluid which came from the mouth of Mrs. Harris. This was done by me to anticipate the possible objection of any critic who might suggest that the mouthful of coloured water had been put into a small bottle secreted in the front of the bodice of the medium's dress.

"(Signed) A. WALLACE, M.D."

APPENDIX A

A DREAM-VISION AND ITS SEQUEL

BEFORE detailing the vision which has revolutionised my life it will be necessary to make a few personal remarks. For some thirty years before my dear wife passed into the Invisible we quietly investigated Spiritualism together, with a few friends. During a visit of Mr. David Duguid—with whom I had sat forty-one years ago—Mrs. Coates gave evidence of psychic power. Whilst holding photographic plates, in an opaque cover, with Mr. Auld, a neighbour in Rothesay, she suddenly passed into trance. In the personality of Mr. Auld's departed wife, she gave utterance to the last endearing words spoken by her prior to her death. That was the beginning of the Rothesay Circle, which, enlarged, continued for about twenty years till within three weeks of Mrs. Coates's transition (July 26th, 1918). Since that event I have—remembering our united evidential experience of spirit return—naturally looked forward to receiving some close and intimate assurance of her presence. I obtained more or less satisfactory evidence through three or four mediums, but, though fugitively clairvoyant and

clairsentient myself, I personally neither saw, felt, nor heard from her. I could not complain, but simply waited.

I left Scotland for England after forty-one years' absence, and came to live in a suburb of a town in Nottinghamshire. I arrived late on a Friday evening, and stayed in my new home on the Saturday and Sunday, quietly reflecting over matters. My son suggested that I should go into town on Monday, and he would introduce me to his banker, for business purposes. I can now deal with

THE DREAM-VISION.

In the early morning of August 23rd I dreamt that I was in a strange street and standing on the steps in front of a large building. I was quite interested in noting the character of the street and buildings. Suddenly from my left there swung into the street and passed me with smart, quick strides three companies of infantry in full marching equipment. I descended to follow them—keeping step with them. Suddenly I heard a voice calling me, and, turning round, saw my wife emerge from the building which I had left. She came and threw her arms about me and kissed me, saying, "You are leaving me, not I you," adding, "Go and do 'your bit.'" Thinking of the young soldiers, I felt I was unfit, but she continued to plead. "Go," she urged, "and relieve some younger man for more strenuous work." I was certain that I was unfit for military duties, a three-

mile walk, without impedimenta, being about my limit; but, wishing to comply, I said, "Are you willing to let me go?" This because for thirty-six years we had lived in private and I had done no lecturing or travelling or public work of any kind. "Yes," she replied, "go and acquit yourself like a man and relieve some younger man for more strenuous work." Puzzled, I bowed my head in acquiescence, and proceeded in the direction of the soldiers to learn what I could do. She smiled as I turned to follow. I had only gone a little way when once more I heard someone cry out after me. Again turning round I saw my married daughter running to me, her eyes full of tears. Saluting me as her mother had done, she begged with great persistence that she might come with me and look after me. I said, "No, dear, you can't do that, but you can help me in spirit," at which she smiled. When I looked at the building where my wife first stood she had gone.

The dream-vision was so vivid, so coherent, that on waking I could not help remembering the complete details and the curious fact that in the dream I had no recollection that my wife was in spirit-life. I kept the whole in my mind, not knowing its purport. During the afternoon of the same day I went with my son into town—for the first time—to attend to business matters and be introduced to the banker. He was not in when we called, and we were invited to wait a little. My son and I went out to the door. He explained some of the

places in sight, and while he was doing so I saw swinging into the street three companies of soldiers dressed exactly like those of my dream. When we had transacted business in the bank, and were coming out I recognised fully the street and buildings of my dream. It was from the steps of that bank building my wife had come.

On returning home I found that my daughter must have been caring for me, as a special parcel from her, sent by post from Scotland, was awaiting me. So struck was I with the significance of this fact that at tea-time I told my son and daughter-in-law all about the dream, and listened to their sympathetic remarks, being sure that my wife had tried to get into touch with me for some wise purpose.

Before going to bed that night the apparent meaning came to me, *i.e.*, my wife's injunction to "do my bit":

(1) I was to do more active work for Spiritualism, which she had so much at heart.

(2) Her smile and kiss: continued help and blessing.

(3) My daughter's action: co-operation and sympathy.

(4) The soldiers: I was to work in connection with *bona-fide* well-ordered or organised societies and associations.

The bank: possibly this meant a promise of material support—that is, that I was to go to work without anxiety about material necessities.

THE SEQUEL.

Acting on the deduced meaning of the dream-vision, I proceeded—as early as possible—to do some work in connection with organised societies and in private gatherings arising therefrom, visiting towns in Scotland, Ireland, and England.

Although it is too early to venture an opinion, I would like to give expression to a few impressions. One is that the interpretation of the dream-vision was correct, for while in a doubtful state to travel at my time of life, I have suffered nothing in consequence; in fact, my health has greatly improved. I have, besides, had many happy experiences. For instance, in Belfast—where I gave six lectures—the interest was so great that the Association took the largest hall in the city for an evening address, by which many non-Spiritualists heard about Spiritualistic views for the first time. Not among the least pleasant of my experiences was the privilege of receiving an invitation to visit the Belfast Circle, to which Dr. W. J. Crawford has so frequently called attention by his articles in *Light* and his recent work, *The Reality of Psychic Phenomena.* I had, too, a very interesting interview with Dr. Crawford, and made many new friends, among them the members of the Goligher family.

Only the limitations of this work have hindered a report of the sitting held in Belfast. Since then I have—for me—done much travelling in this country, including three months' lecturing tour

in London and the vicinity. I have everywhere been treated with consideration, and have been deeply impressed by the keen attention paid by small and large audiences, limited only in size by halls available. The thirst of the public for information was remarkable for its demand. Questions asked at the termination of lectures evinced deep-rooted desire to get at the facts, showing that the demand for truth is of an incessant nature.

In conclusion, I am deeply grateful for my dream-vision, and delighted that I was not disobedient to it, but have yielded to the many calls to come and help.

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